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ABSTRACT

These proceedings of a cross cultural workshop for foreign language teachers sponsored by the South Carolina Department of Education deal with various aspects of education for global awareness. The proceedings and workshop activities are presented in six sections: (1) 22 quotations illustrating why education for global awareness is necessary; (2) definitions of global education and various activities designed to elicit definitions and understandings of culture from the participants; (3) a discussion of and activities on goals of cultural instruction, both cognitive and attitudinal or affective; (4) 2 frameworks for ensuring that culture becomes a deliberate and viable element of the foreign language curriculum, based on cultural universals and text-adaptation; (5) suggested strategies to help students internalize specific cultural concepts; and (6) resources for teaching culture in general and for the French-speaking and the Spanish-speaking world. An appendix includes three letters written from Morocco, Tahiti, and Haiti by Americans. (AMH)

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COMMUNICATING IN A CULTURAL CONTEXT:
THE GLOBAL PERSPECTIVE

Proceedings of the 1981 summer cross-cultural workshop for foreign language teachers sponsored by the South Carolina State Department of Education.

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Why Global Awareness?

1. "There no longer exists an "American Century" complete with U.S. dominance in economic, political, social and educational matters. . .Americans are now unequivocally inhabitants of the Planet Earth as well as citizens of the United States." (Bragaw, Loew, Wooster).

2. "It is no longer possible for the people of any nation to isolate themselves from the rest of the world." (Bragaw, Loew, Wooster).

3. For the first time, the 1979 Gallup Poll on public attitudes toward public schools included the topic "interdependence of nations--foreign relations." Sixty percent of the respondents judged the item to be "essential" while 43% considered foreign language study to be "essential." (George H. Gallup)

4. "The trouble with our times is that the future isn't what it used to be. . .We are increasingly at the mercy of the world." (Rose Hayden).

5. "Arms are not our sole instruments in security. . ." (Rose Hayden).

6. "Today's students are the citizens, teachers and foreign policymakers of tomorrow, and it is therefore essential that we as a country become better informed and more tolerant of the political systems of other countries, as our future depends on it." (Sarah Albee, student and Presidential Scholar, 1980).

7. "We need to increase students' awareness of world events, for the next decade is very crucial in terms of the future of American leadership and avoidance of world war, mass starvation, etc." (Margaret Cheng, student and Presidential Scholar, 1980).

8. "In every way we are a planet, we are not isolated countries. Our beliefs, our policies, our actions reverberate beyond national boundaries. We have recognized that our needs compel us to establish economic, industrial, and diplomatic ties, yet much of our population is ignorant of the tie that ultimately binds--the language connection." (June K. Phillips).

9. "People must be able to escape from rigid, restrictive perspectives" (Winston, Anderson).

10. ". . .one nation or culture is neither wholly a recipient (and therefore dependent upon others) nor totally a donor (and therefore independent of others)." (June K. Phillips).

11. "In our world it is not enough to read, to simply comprehend. What has happened to the child who learns to read, but then utters a racial or ethnic slur about a classmate, or laughs at a Spanish-speaking boy carrying a doll? Relating to others means. . .the ability to understand, appreciate and recognize as legitimate the wide range of human experience--current, past, and future." (Bragaw, Loew, Wooster).

12. "The world is round and fragile and fully-packed" (Harlan Cleveland).

13. "What we do not know can harm us" (Stephen K. Bailey).

14. In a nationwide survey, "What College Students Know About Their World," conducted by ETS, participants were asked to circle the name of the region of the world where they were born. About 150 respondents circled Central America or South America. After some digging, the confused researchers discovered that those who had circled Central America had been born in the Midwest, and those who had circled South America were born in Tennessee, Virginia, and other southeastern states. (Barrows, Klein, Clark).

15. Technology has placed in our hands almost unlimited power at the very moment when we have run up against the limits of our resources aboard Spaceship Earth. The crises of the late 20th Century--political, economic, environmental, and ethical--will determine whether or not humanity survives (Buckminster Fuller).

16. "Machiavelli is obsolete; we now have more to gain by cooperating than by plotting how to plunder each other." (Robert Anton Wilson).

17. "Despite the clear cut communist threat in our hemisphere, most North Americans still view Latin America as an unimportant collection of laughable banana republics." (D.H. Radler).

18. "In many countries today Americans are cordially disliked; in others merely tolerated. . .We manage to convey the impression that we simply regard foreign nationals as underdeveloped Americans." (Edward Hall).

19. A recent study of American schoolchildren's knowledge and perception of other nations showed that 40% of 12th graders could not locate Egypt and that 20% could not locate France or China. Only 5% of prospective teachers study international affairs or foreign peoples.

20. "There is no social problem it is more incumbent upon us to understand than this of the role of custom. Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible. . .Primitive man never looked out over the world and saw "mankind" as a group and felt his common cause with his species. From the beginning he was a provincial who raised the barriers high. Whether it was a question of choosing a wife or of taking a head, the first and important distinction was between his own human group and those beyond the pale. His own group, and all its ways of behaving, was unique." (Ruth Benedict).

21. ". . .all nations must soon jointly tackle the great challenges to the future of mankind in spite of all conflicts dividing them. . .No nation in the world can refuse its share of common responsibility." (Helmut Schmidt)

22. "It's a small world." (Anonymous)

WHAT IS GLOBAL EDUCATION?

According to Bragaw, Loew and Wooster: "It focuses on the consideration of the universals of human culture and the changing way these universals are addressed through time and space. . . while maintaining the common thread of unity of all people."

The "We Agree"/Kettering workshop came up with the following definitions of global education:

--a cultural exchange among nations to develop an understanding of what their life is like without trying to impose certain beliefs or views.

--developing a broader perspective of universal problems while also developing an appreciation and understanding of cultural differences of other nations.

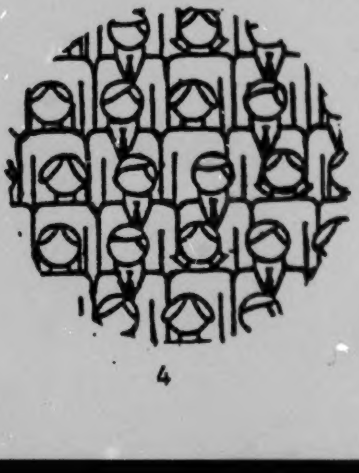
--awareness of interdependence.

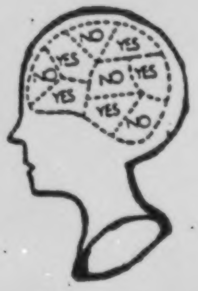
--raising consciousness to recognize the limitations of global resources and the interdependence of all peoples; to ensure human dignity; to respect values and cultures of other people of the world; and to recognize different economic ideologies.

--understanding and promoting sensitivity to cultural differences through adaptability that results in alternatives for action.

Robert Leetsma outlines three competencies and sensitivities needed for every citizen of the future:

--basic cross cultural understanding, empathy, and ability to communicate with people from different cultures.
--sense of why and how mankind shares a common future.
--sense of stewardship in the use of the earth.





A VALUES GAME

Where Do You Stand On These Global Issues?

1. All nations need a national birth quota.
2. Multinational industries with big bucks control the earth.
3. The U.S. should become independent from other countries for oil.
4. The U.S. should provide the world with food.
5. There is enough land and food for everyone -- no one need starve.
6. The U.S. should provide the technology for advancement toward industrialization to nations of the Third World.
7. The U.S. should help all countries develop our Western culture.
8. People should be able to use all resources needed--cutting forests, mining and farming to produce resources for people.
9. Communication involves cultural awareness as much as vocabulary.
10. The greatest threat to humaneness is population growth.
11. No nation can live in a vacuum. We must aid the Third World.
12. The pet population in the U.S. should be drastically reduced and birth control made mandatory.
13. All major U.S. food crops originated in other countries.
14. The U.S. is the most overpopulated country in the world.
15. Technology can free us to be more humane and free to think, learn, enjoy life.
16. The people in India ought to eat their cows.
17. We now have the greatest famines in the history of mankind.

WHERE DOES FL FIT IN?

In *An Attainable Global Perspective*, Robert G. Hanvey cites five dimensions or goals of global education:

1. State of the Planet Awareness: Awareness of prevailing world conditions and developments, including emergent conditions and trends, e.g., population growth, migrations, economic conditions, resources and physical environment, political developments, science and technology, laws, health, and inter-nation conflicts.

2. Knowledge of Global Dynamics: Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change.

3. Awareness of Human Choices: Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.

**4. Perspective consciousness: The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.

**5. Cross-cultural Awareness: Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

"That's Culture—I Already Do That!"

According to Gail Robinson: "Foreign language educators around the world have long claimed that the study of a foreign language gives students the key to understanding people from another culture. Unfortunately, this claim has rarely been reflected in specific instructional and evaluational practices of the foreign language classroom, and the value of foreign language study for this objective. . .has been questioned, if not attacked, around the world."

The development of Hanvey's "perspective consciousness" will rarely be achieved through the traditional ways in which culture is "touched upon" in the language classroom.

--THE FRANKENSTEIN APPROACH: A taco from here, a flamenco dancer from there, a gaucho from here, a bullfight from there.

--THE 4-F APPROACH: Folk dances, festivals, fairs and food.

--THE TOUR GUIDE APPROACH: The identification of monuments, rivers, cities.

--THE "BY-THE-WAY" APPROACH: Sporadic lectures or bits of behavior selected indiscriminately to emphasize sharp differences.

ACTIVITIES

1. Prepare a brief definition of "culture."

2. Describe briefly how culture is presently approached in your classroom. What specific written cultural objectives are included in your instructional program?

3. On what do you rely for your source(s) of information about other cultures?

4. On the following pages, use the sheet which pertains to your language area and rank in the left blank the countries listed according to the focus generally received in the classroom (levels I-II of your class). Do not mark in the right hand blank.

    1. a lot
    2. some
    3. not much
    4. none

5. The following statements are frequently heard from foreign language teachers. Do any of them fit your situation?

    ____ a. I have special days set aside for culture.

    ____ b. I never have time to teach culture; there's so much grammar to be taught.

    ____ c. I have a hard time "dealing with" other cultures because I have no first-hand experience.

    ____ d. I depend quite heavily on the textbook to supply cultural "notes" as we progress through the chapters.

6. What do you feel is the predominant attitude of your first and second-year students toward other cultures?

7. Select one country from your list on the following pages which has received little focus in your classroom. Find out as much about this country as you can in terms of the culture of the people. Imagine you are a visitor in this country. Write a letter to a friend in the U.S. and describe at least five interesting or new things which you have discovered about the people of X country. (Sample letters appended on pages 111-116.)

FRENCH SPEAKING WORLD

_____ France ______________________________

_____ Monaco ______________________________

_____ Belgium ______________________________

_____ Switzerland ______________________________

_____ Luxembourg ______________________________

_____ Canada (Quebec) ______________________________

_____ United States ______________________________

_____ Guadeloupe ______________________________

_____ Martinique ______________________________

_____ Haiti ______________________________

_____ French Guiana ______________________________

_____ Cambodia ______________________________

_____ Laos ______________________________

_____ Vietnam ______________________________

_____ New Caledonia ______________________________

_____ Tahiti ______________________________

_____ Algeria ______________________________

_____ Benin ______________________________

_____ Burundi ______________________________

_____ Cameroon ______________________________

_____ Ivory Coast ______________________________

_____ Gabon ______________________________

_____ Guinea ______________________________

_____ Upper Volta ______________________________

_____ Madagascar ______________________________

_____ Mali ______________________________

_____ Moracco ______________________________

_____ Mauritania ______________________________

_____ Niger ______________________________

_____ Central African Republic ______________________________

_____ Congo ______________________________

_____ Rwanda ______________________________

_____ Senegal ______________________________

_____ Chad ______________________________

_____ Togo ______________________________

_____ Tunisia ______________________________

_____ Zaire ______________________________

_____ Reunion ______________________________

_____ St. Pierre and Miquelon ______________________________

SPANISH SPEAKING WORLD

_____ Mexico ______________________________

_____ Guatemala ______________________________

_____ El Salvador ______________________________

_____ Costa Rica ______________________________

_____ Honduras ______________________________

_____ Nicaragua ______________________________

_____ Costa Rica ______________________________

_____ Panama ______________________________

_____ Cuba ______________________________

_____ Dominican Republic ______________________________

_____ Puerto Rico ______________________________

_____ Colombia ______________________________

_____ Venezuela ______________________________

_____ Ecuador ______________________________

_____ Peru ______________________________

_____ Bolivia ______________________________

_____ Chile ______________________________

_____ Argentina ______________________________

_____ Paraguay ______________________________

_____ Uruguay ______________________________

_____ Spain ______________________________

_____ Canary Islands ______________________________

_____ United States ______________________________

_____ Phillipines ______________________________

THERE'S A WORLD OUT THERE. . .

Characteristic of many foreign language classrooms today is the treatment of culture in its singular form, a focus on "what the French do," or "what the Mexicans do." According to John Ogden, "Many textbooks, in fact, have presented French not just as the language of France, but sometimes, one feels, as the language of Paris alone. . .It would be simplistic to think that, simply because groups of people speak the same language, they belong to the same culture. Nigerians, Indians, Australians, Americans and Jamaicans all speak English, yet they manifestly belong to different groups."

The following "francophone quiz" is adapted from one devised by John Ogden in "Teaching French as a Multicultural Language: The French-Speaking World Outside of Europe" published by the Center for Applied Linguistics. A similar quiz on the hispanic world could easily be developed.

1. "Francophone" means:
    a. hard of hearing
    b. speaks many languages
    c. speaks French (c)

2. What is the only continent in the world (Antarctica excepted) without a local population of native French speakers?
    a. Asia
    b. Australia
    c. South America (b)

3. What continent has 18 countries whose official language is French?
    a. Africa
    b. Europe
    c. South America (a)

4. What is the second-largest French-speaking city in the world?
    a. Marseille
    b. Abidjan
    c. Montreal (c)

5. The population of Canada is about 20 million people. How many of them speak French?
    a. 50,000
    b. 500,000
    c. 5,000,000 (c)

6. What state in the U.S. has more than a half million people who speak French daily?
    a. New York
    b. Maryland
    c. Louisiana (c)

7. Where, in the middle of the Pacific Ocean, would you find people who speak French?
    a. Tahiti
    b. Hawaii
    c. Philippines (a)

8. If you were a goose migrating south for the winter, what is the first French-speaking country you would fly over?
    a. Bermuda
    b. Haiti
    c. Cuba (b)

9. In which of the following Arab countries do people speak French?
    a. Egypt
    b. Algeria
    c. Saudi Arabia (b)

10. Which of the following French-speaking countries is an independent republic?
    a. Haiti
    b. French Guiana
    c. Guadeloupe (a)

11. Timbuktu is in:
    a. Chad
    b. Algeria
    c. Mali (c)

12. A country which was formerly called the Belgian Congo is now:
    a. Central African Republic
    b. Zaire
    c. Ivory Coast (b)

13. Which nation is not included in the "Maghreb"?
    a. Algeria
    b. Tunisia
    c. Madagascar (c)

14. A militant intellectual movement in francophone Africa to reject French culture is:
    a. Negritude
    b. Union francaise
    c. L'Afrique intellectuelle (a)

THE GOALS

Ned Seelye, in Teaching Culture: Strategies for Foreign Language Educators (pp. 38-46), outlines seven goals of cultural instruction. These goals are summarized below:

1. An Understanding of Cultural Conditioning: We all act the way we do because we were born or raised in a particular culture. Had we been raised in a culture different from our own, our customs, beliefs and ways of doing things would be different. We act the way we do not because it is instinctive, not because it is logical, but because it is how we have been conditioned to act.

2. An Understanding that Language is a Function of Place, Time, Age, Sex and Occasion.

3. An Awareness of the Cultural Connotations of Verbal and Non-Verbal Language Use: This is the ability to visualize culturally appropriate images which the language evokes. The words "casa," "maison," "ecole," "familia" do not necessarily fit the U.S student's image or conception of these words. This would include a knowledge of cultural kinesics, proxemics, haptics and occulisics.

4. The Ability to Demonstrate How People Conventionally Act in Common and Crisis Situations.

5. The Ability to Evaluate the Strength of Generalizations and Recognize Descriptive Bias: For the rest of his life the student will be hearing and reading things about other cultures. Paramount to an understanding of these cultures is the ability to separate fact from ethnocentric judgment, "balancing the evidence with the generality."

6. Demonstrate the Ability to Research Another Culture: (Learning how to learn). Where can the student go to find accurate, up-to-date information?

7. Demonstrate Intellectual Curiosity About the Target Culture: Included in this is the development of a "positive attitude" toward another culture.

Admittedly, this last goal is rather "sticky" to evaluate. We are not precisely able to identify the "components" of a positive attitude. How are attitudes formed? influenced? changed?

BEYOND THE COGNITIVE...

The following "self-management skills" devised by Barbara Winston and Charlotte Anderson represent a framework of goals through which individuals can, in the words of the authors, "begin to cherish and practice mutual respect and exercise greater understanding for differences or diversities which exist among peoples everywhere."

Decreasing Egocentrism

Decreasing Ethnocentrism

Decreasing Stereotypic Perceptions

Developing the Ability to Empathize

Developing Constructive Attitudes Toward Diversity

Developing Constructive Attitudes Toward Change

Developing Constructive Attitudes Toward Ambiguity

Developing Constructive Attitudes Toward Conflict

Barbara Winston and Charlotte Anderson, Skill Development in Elementary Social Studies: A New Perspective (Boulder, Colorado: ERIC Clearinghouse for Social Studies and the Social Science Education Consortium, 1977), p. 48. The application of these goals to the foreign language classroom comes from Donald H. Bragaw, Helene Z. Loew and Judith S. Wooster, "Global Responsibility: The Role of the Foreign Language Teacher."

Decreasing Egocentrism

Decreasing egocentrism involves helping students understand the legitimacy of multiple perspectives, that all people, even within a given society, will see things differently, and that there is no right or wrong way of perceiving things, only different ways.

It is sometimes frustrating when another person cannot see things as we do. We are all guilty, at times, of the "it's obvious to me. . ." syndrome.

ACTIVITIES

1. To illustrate how we perceive differently as individuals, use the figures on the following pages and write down what you see in each one below.

Figure A ______________________________

Figure B ______________________________

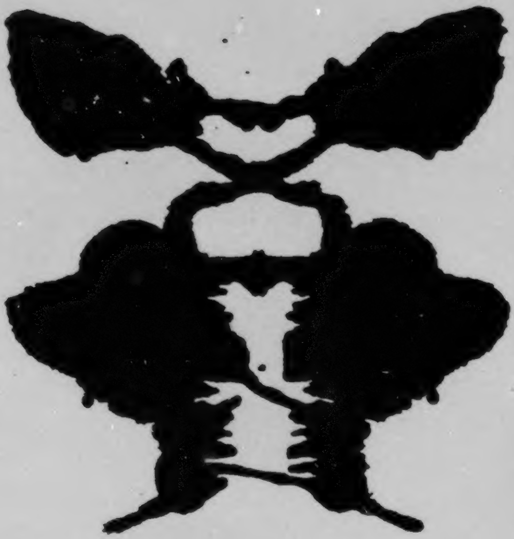
Figure C ______________________________

Figure D ______________________________

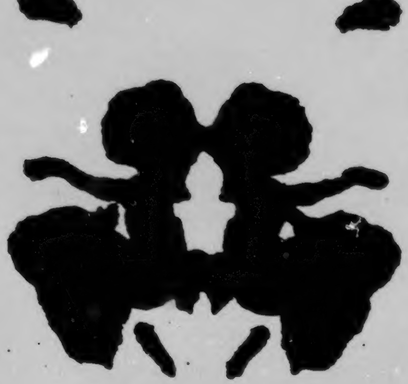
Figure E ______________________________

Discuss "which answer is right?" Try to explain to another person what you see without using your hands or pointing to the illustration. Continue your discussion until everyone else is able to see what you see.

A.



B.



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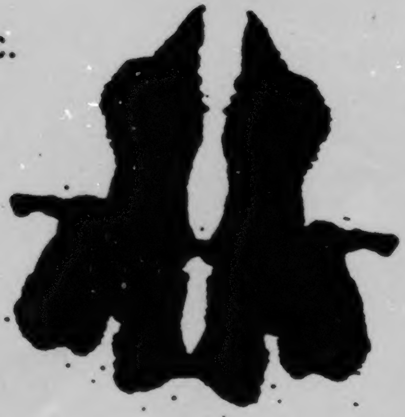
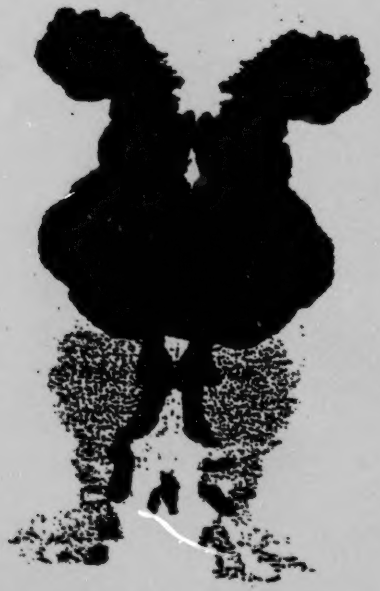
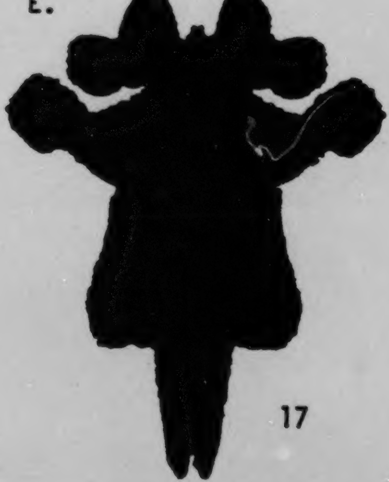


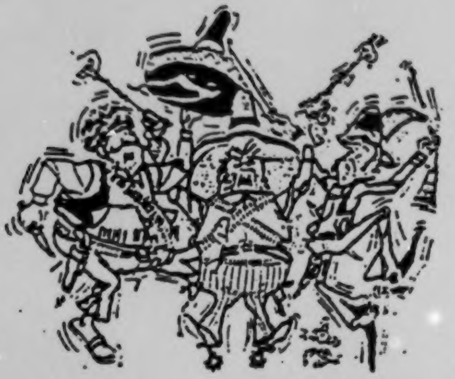
D.



E.



Decreasing Ethnocentrism



"There are some things which any American knows about all Mexicans: Mexicans are bandits, they carry guns, they make love by moonlight, they eat food which is too hot, and drink drinks which are too strong, they are lazy, they are Communists, they are atheists, they live in mud houses and play the guitar all day. And there is one more thing which every American knows: that he is superior to every Mexican. . ."
Hubert Theriaz, Good Neighbors (New Haven, Connecticut: Yale University Press, 1941), p. 306.

"Anthropologists now agree that each culture must be examined in terms of its own structure and values, instead of being rated by the standards of some other civilization exalted as absolute--which in practice, of course, is always our own civilization."
A. L. Kroeber, "Anthropology," Scientific American, 183:87, September, 1950.

Decreasing ethnocentric perceptions involves helping students to understand that their behavior, their outlook on life, their philosophy are to a very large extent a reflection of the social or national groups to which they belong, that one society or culture can never be superior to another one. It is a common mistake to think that the way we do things is better than the way other people do things and that the rest of the world is somehow "underprivileged" or "underdeveloped" if they don't do things the way we do. No civilization on earth can be immune to such feelings although there is no logical basis for them.

ACTIVITIES

1. The comments on the following page reflect views often expressed by U.S. Americans regarding Spanish-speaking people and French-speaking people. Evaluate them as to their accuracy. What are the possible sources of such impressions?

Spanish-speaking people all:

1. Eat tacos and hot food
2. Go to bullfights
3. Dance flamenco (or "flamingo")
4. Are lazy
5. Sleep a lot
6. Are dark-skinned
7. Are agrarian
8. Are non-productive
9. Are boisterous
10. Get drunk a lot

French-speaking people all:

1. Are sex maniacs
2. Are starving artists
3. Drink champagne
4. Are sissies
5. Are fashion conscious
6. Are egotistical
7. Are narrow-minded
8. Are sun-worshippers
9. Are pleasure-seekers
10. Are rude and snobbish

2. Read the excerpts from the science fiction classic, Stranger in a Strange Land by Robert Heinlein (G.P. Putnam's Sons, 1961) which cite several dialogues between Valentine Michael Smith (a human born and raised on Mars) and various characters on the planet Earth. In passage #1, what is the source of confusion? What does passage #2 tell you of Martian culture? What does passage #3 note about the linkage between language and culture? Passages #4 and #5 give examples of things we do on Earth which are considered quite normal to us, yet are perceived quite differently by visitors from other planets. What is your reaction to passage #6? What does passage #7 tell you about a common reaction to things and people that are perceived as "different?" If the author had chosen to make Mike Smith a real Martian instead of a human from Mars, do you think Duke's feelings about the character would be different? Why or why not?

From: STRANGER IN A STRANGE LAND by Robert Heinlein
(Reprinted with permission of G.P. Putnam's Sons)

1. Valentine Michael Smith - the "Man from Mars"
Jill Boardman - the Nurse

"Is there anything I can do?" She noted that there was no glass on the bedside shelf. "May I get you water?"

. . .When he translated the last query he felt such surge of emotion that he almost let his heartbeat increase. He caught it and chided himself for an undisciplined nestling. Then he checked his translation.

No, he was mistaken. This woman creature had offered him water. It wished to grow closer..

With great effort, scrambling for adequate meanings, he attempted to answer with due ceremoniousness. "I thank you for water. May you always drink deep."

Nurse Boardman looked startled. "Why, how sweet!" She found a glass, filled it, and handed it to him.

He said, "You drink."

Wonder if he thinks I'm trying to poison him? she asked herself--but there was a compelling quality to his request. She took a sip, whereupon he took one also, after which he seemed content to sink back, as if he had accomplished something important.

Jill told herself that, as an adventure, this was a fizzle. She said, "Well, if you don't need anything, I must get on with my work."

She started for the door. He called out, "no!"

*****

2. The Martian and the Doctor

Doctor Archer Frame. . .walked in at that moment. "Good morning," he said. "How do you feel?"

Smith examined the question. The first phrase he recognized as a formal sound, requiring no answer. The second was listed in his mind with several translations.

He felt that dismay which so often overtook him in trying to communicate with these creatures. But he forced his body to remain calm and risked an answer. "Feel good."

"Good!" the creature echoed. "Dr. Nelson will be along in a minute. Feel like breakfast?"

All symbols were in Smith's vocabulary but he had trouble believing that he had heard rightly. He knew that he was food, but he did not "feel like" food. Nor had he any warning that he might be selected for such honor. He had not known that the food supply was such that it was necessary to reduce the corporate group. He was filled with mild regret, since there was still so much to grok of new events, but no reluctance.

*****

3. The man from Mars sat down when Jill [Nurse Boardman] left. He did not pick up the picture book but simply waited in a fashion which may be described as "patient" only because human language does not embrace Martian attitudes. He held still with quiet happiness because his brother [Nurse Boardman] had said that he would return. He was prepared to wait, without moving, without doing anything, for several years.

He had no clear idea how long it had been since he had shared water with this brother; not only was this place curiously distorted in time and shape, with sequences of sights and sounds not yet grokked, but also the culture of his nest took a different grasp of time from that which is human. The difference lay not in longer lifetimes as counted in Earth years, but in basic attitude. "It is later than you think" could not be expressed in Martian--nor could "Haste makes waste," though for a different reason: the first notion was inconceivable while the latter was an unexpressed Martian basic, as unnecessary as telling a fish to bathe. But "As it was in the Beginning, is now and ever shall be" was so Martian in mood that it could be translated more easily than "two plus two makes four"--which was not a truism on Mars.

*****

4. Jill sighed and wiggled her toes in the grass. "Gosh, how my feet hurt!" She glanced up and saw Smith watching with that curiously disturbing baby-faced stare. "Do it yourself. You'll love it."

He blinked. "How do?"

"I keep forgetting. Come here, I'll help." She got his shoes off, untaped the stockings and peeled them off. "There, doesn't that feel good?"

Smith wiggled his toes in the grass, then said timidly. "But these live?"

"Sure, it's alive, it's real grass. . .walk around and let your feet enjoy it."

Smith missed most of this but did understand that the grass was living beings and that he was being invited to walk on them. "Walk on living things?" He asked with incredulous horror.

*****

5. On the fourth pebble the ancient Martians were not disturbed by contact with Earth. Nymphs [the females] bounced joyously around the surface, learning to live and eight out of nine dying in the process. Adult Martians [the males] enormously different in body and mind from nymphs, huddled in faerie, graceful cities and were as quiet as nymphs were boisterous--yet were even busier and rich in life of the mind.

Adults were not free to work in the human sense; they had a planet to supervise; plants must be told when and where to grow, nymphs who had passed apprenticeships by surviving must be gathered in, cherished, fertilized; the resultant eggs must be cherished and contemplated to encourage them to ripen properly, fulfilled nymphs must be persuaded to give up childish things and metamorphosed into adults. All these must be done--but they were no more the "life" of Mars than is walking the dog twice a day the "life" of a man who bosses a planet-wide corporation between those walks--even though to a being from Arcturus III those walks might seem to be the tycoon's most significant activity--as a slave to the dog.

Martians and humans were both self-aware life forms but they had gone in vastly different directions.

*****

6. "When you discorporate, my brother Jubal, I hope to be allowed to eat of you myself, praising and cherishing you with every bite. . .until I grok you in fullness."

Harshaw controlled a reflex and answered gravely, "Thank you, Mike."

"It is I who must thank you, my brother--and if it should be that I am selected before you, I hope that you will find me worthy of grokking. Sharing me with Jill. You would share me with Jill? Please?"

*****

7. When they had gone, Harshaw started to give orders to Duke--then said grumpily, "What are you looking sour about?"

"Boss, when do we get rid of that ghoul?"

"Ghoul? Why, you provincial lout!"

"Okay, so I'm from Kansas. Never was any cannibalism in Kansas. . . shucks, this cannibalism talk makes me want to throw up but don't get me wrong; he's a savage, he doesn't know any better. But he's gentle as a lamb--he would never hurt anybody."

"When Mike asked for the privilege of eating my stringy old carcass, he was doing me the greatest honor he knows of--by the only rules he knows. What he "learned at his mother's knee," so to speak. He was paying me his highest compliment--and asking a boon. Never mind what they think in Kansas; Mike uses values taught him on Mars.

"I'll take Kansas."

"Well," admitted Jubal, "so will I. But it is not free choice for me, nor you--nor Mike. It is almost impossible to shake off one's earliest training. Duke, can you get it through your skull that if you had been brought up by Martians, you would have the same attitude toward eating and being eaten that Mike has?"

Duke shook his head. "I won't buy it, Jubal. Sure, about most things it's just Mike's hard luck that he wasn't brought up civilized. But this is different, this is an instinct. . . I didn't get "training at my mother's knee" not to be a cannibal. Hell, I've always known it was a sin--a nasty one. Why, the thought turns my stomach. It's a basic instinct."

Jubal groaned. Your mother didn't have to say, "mustn't eat your playmates, dear; that's not nice," because you soaked it up from our culture--and so did I. Jokes about cannibals and missionaries, cartoons, fairy tales, horror stories, endless things. Shucks, son, it couldn't be instinct; cannibalism is historically a most widespread custom in every branch of the human race. Your ancestors, my ancestors, everybody."

"Mike is utterly civilized, Martian style. . . They eat their dead, instead of burying them, or burning them, or exposing them to vultures; but the custom is formalized and deeply religious. A Martian is never butchered against his will. In fact, murder doesn't seem to be a Martian concept. A Martian dies when he decides to, having discussed it with friends and received consent of his ancestors' ghosts to join them. Having decided to die, he does so, as easily as you close your eyes--no violence, no illness, not even an overdose of sleeping pills. One second he is alive and well, the next second he's a ghost. Then his friends eat what he no longer has any use for, "grokking" him, as Mike would say, and praising his virtues as they spread the mustard. The ghost attends the feast; it is a bar mitzvah or confirmation service by which the ghost retains the status "Old One"--an elder statesman. . ."

Duke made a face. "God, what superstitious junk!"

. . ."Tell me--how did you feel when you took part in the symbolic cannibalism that plays so paramount a part in your church's rituals?. . . You know what I'm talking about if you stop to think.". . .

"Shucks Jubal, I like the little dope, most ways."

3. Martian Anthropology Exercise:

You are anthropologists from Mars, coming to this strange new culture (Earth) to examine aspects of the ways of life and societal forms. The task is to harvest sufficient information for a high-level delegation planning a state visit to Earth in the near future. The Martian VIPs want to know the important elements of life on earth prior to starting the trip, and the group of anthropologists is an advance research team.

You are to record your findings regarding the specific area of culture which you are studying so that you can present them to a panel of Martian scholars. Suggested points of study and locations:

MacDonald's:	Family life
Art Museum:	Cultural Expression
Cemetery:	Belief Systems
Garage:	Science/Technology
Bank:	Educational System
Library:	Kinship Systems
Bowling Alley:	Religion
Elevator:	Philosophical Thought

Once you have returned and presented your reports to the delegation, prepare, as a group, a concise briefing paper about each of the following important elements of life on earth, based on your observations:

Hierarchical structure or system
Communication
Travel tips for the VIP Martian delegates: what gifts to bring, proper etiquette, etc.
Time
Ideals
Attitudes
Values
Private and public behavior
Any other "curious" observations or "eccentricities" of these people.

Adapted from: Donald Batchelder, "Martian Anthropology Exercise," in Donald Batchelder and Elizabeth G. Warner, eds., *Beyond Experience: The Experiential Approach to Cross-Cultural Education* (The Experiment in International Living, Brattleboro Vermont), 1977.

4. Following is a report prepared on Earth Culture by the participants in the 1981 summer workshop. How many characteristics of "earth" culture can you discover? To what extent do the "Martian" perceptions accurately reflect the culture?

"Rituals of Terra"

Machines of all types appear to be vital to the function of this society. Earthlings communicate with these machines and are apparently educated by them, most often through codes which are registered by means of a system of buttons. In some cases, silver pebbles must be offered in order to receive the gift of wisdom from these machines. Some earthlings derive a masochistic pleasure from vicious machines which produce loud noises and flashing lights when offered the silver pebbles.

These silver pebbles appear to be of tremendous importance to these creatures (it was impossible to detect the origin of these pebbles since they did not appear to exist in the natural environment). Used in the same fashion as these silver pebbles are green paper rectangles and at times, small cards composed of a firm synthetic material. These three objects, used interchangeably, are offered to the leaders of this culture, perhaps as sacrifice or rewards for the services bestowed by the leaders.

The leaders of this society are easily spotted as they are enclosed and separated from the masses by physical barriers. The leaders are the donors and feeders of society. The recipient masses are accustomed to standing in stoic formation before the leaders to await their gifts.

Most commonly these gifts take the form of earthling nourishment. Indeed, it would seem that "food" is the primary motivating factor in this society. It exists in abundance. It may even be speculated that these earthlings reproduce themselves asexually through this food (it has been noted that they grow larger and larger through the use of this nourishment). It was observed, however, that this "food" may not be consumed before it has been sprinkled with magic powders.

Strangely enough, vegetation appears to grow abundantly on Earth inside enclosed spaces. Yet, this vegetation is not used as nourishment by the creatures. Living plants are treated with respect--they are not eaten or touched (though creatures appear to enjoy their presence) and they are afforded the same respect as are the leaders in this society as they are often enclosed by wire or metal barriers. Some forms of vegetation (perhaps the inferior forms) are, however, considered less worthy--they are killed or eaten by large noisy machines guided by male earthlings.

Males appear to be dominant in this society. They are the givers of the silver pebbles. They are also the leaders of the government. Regular political meetings are held in which these males participate. They seat themselves in groups according to loyalties to discuss political events and strategies. In these meeting areas uniformed personnel move about, visiting with each group and bringing nourishment or sacred liquids.

It is difficult to discern whether these uniformed agents are spies or emissaries, since whenever they approach a group, all conversation within that group suddenly ceases. During these political meetings, members of one group may not approach members of another. It is assumed that this precaution is to safeguard the security of each group's discussion. Magical liquids seem to aid these discussions--though these are not the same liquids served (through tubes!) in other establishments. One curious observation was that there were special rooms solely for the purpose of consuming these liquids. These appeared to be "victory" rooms, for the demeanor of the creatures present in these rooms was much different from that encountered in the regular political meeting rooms. Indeed it should be noted that the participants in this political meeting appeared very serious and secretive. It may be assumed from the subdued, hushed and conspiratorial tone that Earth is in jeopardy of upheaval. Military police appear to be posted at the access points of many edifices. Vehicles arriving are confiscated, examined and returned only after clearance.

Members of this culture all wear small metal bracelets on their wrists which they periodically observe as if they contained messages from the gods. Perhaps these are the rulers' controlling devices, because their wearers seem to become anxious when they look at them.

Earthlings appear to be solitary units. Although from time to time you will find them grouped in families, the family does not seem to be a "normal" institution for this society.

These creatures are obviously very susceptible to their environment. They have an abhorrence of heat. For this reason most enclosed spaces are refrigerated. Many of them even wear protective shields across the eyes to shelter them from the unpleasant aspects of the environment.

There appears to be no special uniform worn by the members of this culture. In general, there were no clothing distinctions to separate the classes. For this reason, it is thought that these creatures are very tolerant of individual differences.

One class distinction, however, can be noted. There are groups of earthlings who engage in the strange practice of fireeating. There appears to be animosity between fire eaters and non-fire eaters, since in most establishments the two groups were required to sit separately.. Judging from the conditions of the non-fire-eaters' quarters and from their serene nature, it is assumed that this group constitutes the thinkers and philosophers of this society. In some establishments, entrance is prohibited to fire-eaters.

Earthlings engage in a great deal of meditating. There are numerous private rooms for this purpose (separate rooms are provided for males and females). The interior of these rooms is equipped with small cubicles, each of which contains a small "thinking seat". These cubicles are equipped with paper and fold-out writing tables to record one's profundities. Apparently, water is revered in this society (perhaps to enhance one's communion with nature) for a lever of this "thinking seat" may be pushed to produce a waterfall. Similarly, there are throughout most establishments, many pedestals which produce arcs of water simply by pressing a lever.

Philosophical thought appears to be best conducted in these and other "meditating rooms." One such appurtenance is something called a "screwed up elevator." This amazing structure at first seems inaccessible for there are no exterior handles. Leaders are able to cause the doors to open simply by touching the wall. Everyone seems in a great hurry to meditate for as soon as the doors open, everyone rushes in. Once the doors are closed, the room begins to move up or down. This motion is perhaps considered restful to the thinkers housed in the room. Inside the room are three panels of numbers which it would seem are part of some intellectual game. The creatures push a number on one of the panels and if it lights up on the panel overhead, the doors magically open.

Little thought is shared during these retreats. Meditation is obviously considered a private act; yet the best thoughts generated during these sessions are recorded on the walls of the structure for posterity.

Much of the behavior of these creatures appears to be linked to religious ritual. There do exist, however, special religious temples where the masses may go to consume magical liquids and observe the communion of their holy priests with the deities. Inside, these temples are quite dark and without the interior vegetation characteristic of other edifices. Rows of long hallways are divided by troughs which hold large black balls full of holes. At the far end of each hall are ten objects placed in a pyramid structure. The priest approaches, takes one of the black balls, bows down to the white icons and throws the ball at them. If all the white objects are crushed by the ball, the priest appears happy. Once hit, these white objects immediately disappear and are magically resurrected. The observers of the ritual (it may be added) do not seem very attentive to the priests' exercises.

Cultural expression for the earthlings is limited to certain other edifices. The interior of these buildings is cold and quiet. Flat, monodimensional images hang from the walls. Heads of earth creatures (some with only the front portion of the head remaining) are perched throughout on pedestals. Earthlings wander around quietly, gesturing and whispering. Underneath some of these monodimensional hangings appear small signs which indicate that the particular object was "donated" by some earthling. These creatures apparently give these things to this building just to have them hang.

The earthling's aesthetic sense is seemingly limited to the visual for the touching of these objects is prohibited. This same phenomenon was observed in the "time machine"--an edifice devoted to the preservation of the past. Here, other things that are valued by this society--clothes and possessions of ancestors--are encased in glass. It would seem that this culture generally just likes to keep things--for whatever purpose. It should be noted also that no silver pebbles were required for looking at the past. Perhaps it is not too important.

While these creatures are generally not overly attentive to each other, they are not inhospitable. At times, there was indication of a suspicious nature through their stares and obvious discomfort with being observed. Generally, they are a quiet, pensive and serious people who engage in a surprisingly small amount of activity.

Truth, Justice, and the AMERICAN WAY

**"Cultures tend to look with fear and hostility on any ideas that might undermine the validity, authenticity, and legitimacy of their own ideas." (Ned Seelye).

**"A person whose entire view of the world is determined by the value perspectives he has gained through a single cultural environment--who thus cannot understand or accept the point of view of another individual whose values have been determined by a different culture--such a person may be considered culture-bound in his attitudes." (Roger W. Brown, et.al.)

**"We manage to convey the impression that we simply regard foreign nationals as underdeveloped Americans." (Edward Hall).

**"But our achievements, our institutions are unique; they are of a different order from those of lesser races and must be protected at all costs. So that today, whether it is a question of imperialism, or of race prejudice, or of a comparison between Christianity and paganism, we are still preoccupied with the uniqueness, not of the human institutions of the world at large, which no one has ever cared about anyway, but of our own institutions and achievements, our own civilization." (Ruth Benedict)

**"Modern man. . .differentiating between Chosen People and dangerous aliens. . ." (Ruth Benedict).

**". . .I would hazard the guess that most of us, in varying degree, are prone to denigrate that which is strange and unfamiliar. However, the only way in which we could justify a belief in the superiority of one's own culture, would be if one could present evidence to support such a view." (Stephen Bochner)

**"The fear of being different is the dominating motivation of Middletown." (Ruth Benedict).

Decreasing Stereotypic Perceptions

Decreasing stereotypic perceptions involves helping students to understand the danger of making generalizations about the people of another culture and that identified "characteristics" of other cultures are always subject to change. Stereotypes may be harmful if they build barriers, grounded in inaccurate information that prevent us from understanding or wishing to understand the peoples of the world. It is important for students to understand that the observed behavior of one member or group of members of a particular culture may not be representative of the behavior of that culture in general.

ACTIVITIES

1. For discussion: List below five commonly-held beliefs about "African" culture.

2. Where and how do stereotypes originate? Are stereotypes always bad? List some ways in which these generalized statements can be useful.

3. List the predominant characteristics of one of the cultures you teach. Compare these to the national character studies on the following pages.

4. List the predominant characteristics of U.S. culture. On page 29 are the combined observations of U.S. culture made by Francis L.K. Hsu in The Study of Literate Civilizations (Holt, Rinehart and Winston, Inc., 1969) and expanded upon by Frederick Jenks in a speech given to Greenville County teachers in 1979. Do you agree or disagree with these generalizations? What is their usefulness in cultural studies? For those statements which you would accept as generally true, discuss why this characteristic has developed in U.S. culture. For example, some authors have hypothesized that the U.S. obsession with time comes from our four-season climate and the special agrarian functions associated with these seasons. One author

(Gordon Murray, "The Inner Side of Cross-Cultural Teaching," in *Beyond Experience*) believes the U.S. concept of time arises from the high rate of literacy present: The fact that a book is one long line of information conveys the message that knowledge can be expressed linearly. "For the literate person it makes sense to analyze the world by a "train" of thought, a "line" of argument." This predisposes our minds to "accept a sense of time made up of arbitrary uniform segments having no experiential meaning. . .we don't tell time in terms of feelings like readiness, boredom, anxiousness, but by seconds, minutes and hours which have no correlates in nature." We have made these arbitrary units concrete; therefore: "time is money," "spend it wisely," avoid "wasting" it.

Characteristics of Hispanic Culture

1. individualismo:	Characteristic of the culture is a personal pride in being authentically oneself, not a stereotype or a counterfeit.
2. regionalismo:	People love their own localities. In Latin America, isolation by geography has given strength to localism, which is social, racial, political, economic, and linguistic.
3. dignidad:	The Latin American feels love for his freedom and dignity as he loves his locality. In every social stratum, for example, "la dignidad del hombre" has great importance. The Latin American is a humanist rather than a materialist. His society is compassionate rather than egalitarian; authoritarian rather than democratic.
4. orientation toward persons:	The culture's orientation is toward personalities rather than toward abstractions. Loyalty to a friend may take precedence over loyalty to some large group. Latin Americans are generally congenial, kindly, and warm in their personal relationships. They are deeply devoted to those whom they have accepted as true friends.
5. serenidad:	A philosophical peace, based on acceptance and not on evasion of the disturbances of reality. This ideal has an essentially religious quality.
6. beauty:	According to Torres Rioseco: "la primera definicion del hombre hispanoamericano es su actitud estetica frente a la vida."
7. leisure and work:	The Hispanic is much more concerned with BEING than with DOING. A high regard for mental values. "Si trabajas para vivir, por que te matas trabajando?"

8. distrust of human nature:	Small, close circle of trusted friends, the nucleus of which is the extended family. The outsider must earn confidence before expecting to be trusted as a friend.
9. Cultura vs. realidad	The word "culture" in Spanish is reserved for those parts of a culture that one admires. The rest is "la realidad."

From: Frederick Jenks, presentation dilivered to Greenville County teachers, 1971.

Characteristics of the French

1. Individualism:	France is divided into 43 million Frenchmen. French Indusdrialism is exerted through defiance of the law of the land; "systeme de la debrouillardise", finding legal loopholes and circumventing established rules of behavior. The Frenchman enjoys privacy.
2. Bon sens:	Common sense is valued. A well made head is more important than a full head.
3. Tradition:	The family is the symbolic stronghold of traditional values; dowry still exists.
4. Intellectualism:	The French have an ability for and love of intellectual gymnastics.
5. Bons vivants; Savoir vivre	Harmony between hours of work and those of leisure must exist.
6. Contradictive mentality:	Psychological diversity is highly valued.

Characteristics of the U.S.

1. An individual's most important concern is his/her interest. This takes precedence over all group interest. After self interest comes responsibility to wife and children in that order. Parents must cultivate friendship of their children. Individuals have little responsibility toward parents. The "good life" consists of increased bodily comforts. Altruism is suspect. Individuals are responsible for their own actions. Initiative, creativity, competition and ambition are regarded as virtues. To be content is to stagnate.
2. Privacy is a basic right. Violation of property or body is severely punished.
3. All forms of authority are suspect. Governments exist to protect the individual.
4. Success in life depends on peer acceptance.
5. Religion is good. Any religion is better than no religion but there is only one God.
6. Men and women are equal.
7. All human beings are equal. Social inequality is temporary. Education will serve to make people more equal.
8. Progress is good. Individuals must improve themselves. Wealth and education are the chief avenues toward progress. Good and evil are absolute. They cannot coexist. Youth is good; old age is bad. Crimes against children are more serious than those against adults.
9. The U.S. has a mission to spread Americanism to all peoples of the world. America is synonymous with progress.
10. Time is a commodity to be saved, used and managed. Arrive promptly, use leisure time wisely.
11. Size and space are important. Big is beautiful.
12. Conservation and ecology are virtues as long as they don't interfere with the individual.
13. Singlehood is suspect.

Use the around-the-world TV program schedules on the following page to:

1. list the impressions of the U.S. which people in other countries might get from watching the U.S. programs.
2. list three things about the U.S. these programs show that could be misunderstood by people in another country.
3. list three TV programs you would rather see exported because they give a more accurate picture of the U.S.

Rhodesia
6:15 Sound Out
6:45 Brady Bunch*
7:15 Nature in Question
7:45 News
8:15 Perry Mason*
9:15 World of Henry Orient

Kenya
6:15 Mke Nyumbanu
6:45 Dick Van Dyke Show*
7:15 Habari
7:30 Soccer (Man. C. v Wolves)
8:30 Theatre "Anowa"
9:30 News
9:45 Movie

New Zealand (TV 2)
6:30 News
7:00 Dick Van Dyke Show*
7:30 Million Dollar Man*
8:30 News
8:35 It's in the Bag
9:05 Morgan — A Suitable Case (movie)
10:45 Edwards on Saturday

Jordan
5:30 Walt Disney*
6:30 News (Hebrew)
7:00 News (Arabic)
7:30 Dad's Army
8:00 Variety
9:00 News
9:05 Movie

USA (NBC)
7:30 Candid Camera
8:00 All in the Family
8:30 The Jeffersons
9:00 Mary Tyler Moore Show
9:30 Bob Newhart Show
10:00 Miss Universe
12:00 News

UK (BBC 1)
6:00 Taras Bulba (movie)*
8:00 Seaside Special
8:55 Starsky and Hutch*
9:50 News
10:00 Soccer (Leeds U. v. West Brom)

Argentina
6:30 El Amor de una Espie (Walter Berry movie)
8:00 Los Consagrados
9:00 Sonrisas La Pantera Rosa
9:30 Young at Heart (Sinatra movie)*
11:30 Variety
00:30 Vieya Amistad (Bette Davis movie)*

Israel
6:30 Lassie*
7:00 Grand Canyon (documentary)*
7:30 News
8:30 All in the Family*
9:00 News
10:00 Music All the Way
10:45 Country Matters

Brazil (Globo)
6:00 Disneyland*
7:15 Bravo (serial)
8:00 News
8:30 Escalada (serial)
9:00 Kojak*
10:00 Crooks & Coronets*
12:00 Cry Rape*

Singapore (Ch. 5)
7:45 Harry Secombe Show
8:35 Streets of San Francisco*
9:30 News
9:55 Gomer Pyle*
10:25 Callan
11:20 Movie*

Malaysia
7:12 Hogan's Heroes*
8:08 Belejar Tulisan Javi

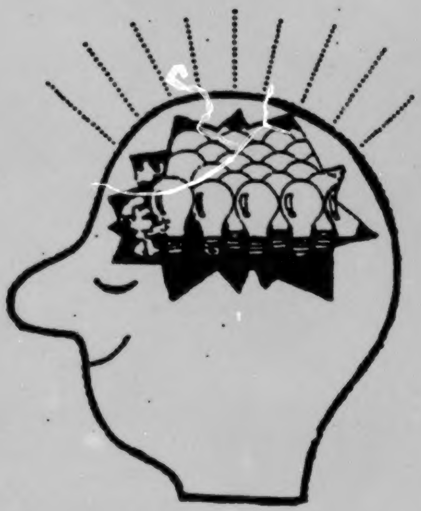
8:49 Peristiva
9:08 The Main Chance
10:00 News
10:16 Rencana

Australia
6:00 News
6:30 Captain and Tenille*
7:00 Sonny & Cher*
7:30 Streets of San Francisco*
8:30 The Sweeney
9:30 Pendulum (movie)*

Asterisks (*) indicate American-produced programs.

From: Indiana in the World. Indiana Department of Public Instruction.

Developing the Ability to Empathize



Empathy--the ability to see the world as others see it-- involves being able to explain (based on one's knowledge of the culture) how and why others think, feel, or act in a particular situation.

ACTIVITIES

Read the critical incidents prepared by South Carolina teachers which appear on the following pages. After reading each one, identify as many cultural assumptions as possible which are behind what the characters say (why do they say what they say? what are they thinking?). Use a chart similar to the one below to record these cultural assumptions.

Who Said. . . .	What. . . .	Meaning What? (Cultural Assumptions)

Mike Johnson, An American teacher is engaged to Pepita Rodriguez, a Peruvian girl. They are going to Peru on vacation to meet Pepita's family. The dialogue takes place at Pepita's house. Pepita's family welcomes them with a fiesta.

Pepita: Mike this is my mother Berta, my father Jose, my brother Carlos, my sisters Juana and Sara, my Aunt Alicia, and my Uncle Jorge, and my cousins Margarita and Julia.

Mike: (startled) Nice to meet you all.

Mike meets more relatives as the party goes on. The music is loud and everybody talks.

Mike: Pepita, could we go some place and talk?

Pepita: Sure, a little bit later.

(Later)

Mike: Pepita, can we talk somewhere else, alone?

Pepita: All right. Let's go to my father's office.

(In father's office)

Mike: I wanted to be with you for a few minutes.

Pepita feels uncomfortable. She feels she should be at the party.

Pepita: Me too.

They are kissing when Pedro, one of Pepita's cousins, enters.

Pedro: huh, hum. . . Pepita! Mike! Come on! Everybody is asking about you.

Mike: Sure, let's join the party, Pepita.

Pepita leaves, a little embarrassed.

(Later, at 3:00 am.)

Mike: Pepita, it's late. Aren't you tired? I am and I would like to retire.

Pepita and family: Oh no! The party is just beginning. You can't go now.

Mike: O.K.. We'll stay a few more minutes.

The party is over at 4:00 and Mike finally goes to his room.

The next week something like this goes on all week: Maria, Pepita's best friend drops in at 8:00 p.m. while Mike and Pepita are sitting on the couch.

Mike: Now, we have a few moments to ourselves.

Pepita: Yes, I know.

Maria comes in and hugs and kisses Pepita.

Maria: Pepita! It's so good to see you again. This must be Mike. Nice to meet you.

Mike: Nice to meet you too.

Maria: My parents are coming in a few minutes. By the way, they want you all to come to our house for dinner.

Mike: Eh. . .I'm not sure we can make it tomorrow.

Pepita: (knocking Mike's elbow) Oh, sure we can. We don't have anything planned tomorrow. We will be there.

Mike's face turns pale.

A young American woman, Carol Stevens, has recently arrived in Santo Domingo for a short stay. She is introduced by an American student at one of the city's universities to a young married couple who live in a small home on the outskirts of the city. She spends the afternoon with them in their home. They seem very friendly and hospitable. Late in the afternoon, the following conversation takes place.

Mercedes: Where are you staying in Santo Domingo, Carol?
Carol: At the Hotel Convento.
Mercedes: Well, don't you feel afraid traveling alone like you are?
Carol: No, no. I enjoy it this way. I can come and go as I please. There's so much to do and see that I keep very busy. Being by myself doesn't bother me at all.
Mercedes: Why don't you stay with us for the rest of the time you're here? It would be so much more comfortable than staying in a hotel. Jose and I could drive you back to the hotel to get your things and you could stay here for as long as you like.
Jose: Yes, we could be there in a few minutes, then maybe go out to eat. Tomorrow, Mercedes could take you shopping and this weekend we could go for a drive along the coast. You'd really enjoy that.
Carol: (taken aback) No, no. That's too much trouble. I wouldn't want to put you out. The hotel's very comfortable and I'm close to everything at the hotel. I appreciate your kind offer but I'd be much more independent at the hotel because I wouldn't have to trouble you for anything.
Jose: It wouldn't be any trouble at all. Besides, it's not safe for a young woman in the city these days. You'd be much better off here.
Carol: No, I really couldn't. I'll be fine at the hotel. But thank you anyway.

At this point, Jose and Mercedes lookat each other, shake their heads and the conversation becomes strained.

A small Hispanic boy is the victim of a classmate's dislike. The American boy (Untruthfully) tells the teacher tha Juan kicked him as he passed by Jim's desk on his way to the pencil sharpener. The teacher takes Juan outside the classroom. She intends to be sympathetic to this small, new alien.

Teacher: (Patiently) Juan, look at me. You should not have kicked Vinny as he passed by your desk. Why did you do that? Were you angry with him?
Juan: no response, looks at floor
Teacher: Juan, I'm trying to talk to you. Look at me! Why did you kick Vinny?
Juan: no response, looks at floor.
Teacher: (views Juan as sullen and uncooperative and is getting angry) Juan, I told you to look at me. Now. I'm trying to find out what's wrong between you and Vinny, and I expect courtesy when I am talking to you.
Juan: no response, looks at floor.
Teacher: (Very angry.) Juan if you don't look at me I will have to send you to the principal. I will not tolerate disrespect!
Juan: no response, looks at floor.
Teacher: (Very angry and unwilling to put forth further unappreciated effort.) allright, Juan. I tried to be fair but you were not willing to cooperate. So to the principal's office!

Bob: Juan, how about coming here for a minute. . .I've got a question for you.

Juan: Sure, Bob, how can I help?

Bob: Well, I was wondering if you and your wife would like to go out to my lodge tonight for dinner? There's a big membership drive going on and I thought if you'd like, I'd put your name up for membership.

Juan: Thanks, Bob. Sarita and I would enjoy dinner with you and Mary but let me think about that lodge membership.

Bob: Oh. . . oh, sure, Juan. We just have such a good time at our meetings I thought you would enjoy them, too. What say I pick you two up at 7:30? That'll give you enough time to clean up after work and get ready.

Juan: Sure, and thanks for the invitation.

Later, as Bob and Mary wait in their car for the Valdez to come out. . .

Bob: I knew he couldn't get that wife of his ready on time. They're never ready to go when they're supposed to be.

Developing Constructive Attitudes Toward Diversity

Developing constructive attitudes toward diversity involves recognizing, understanding and accepting the diversity which exists in cultures in terms of physical characteristics, environment, behavior, beliefs and ways of thinking.

> "Así nacemos. . .yo, tú, ése, aquél"
> Julio Iglesias

ACTIVITIES

1. "Voodoo" is practiced quite extensively in Haiti, Brazil, Africa, and some South American countries. What do you know about this religion? How would you explain this cultural diversity to a student who told you it was just "superstitious junk of a backward people?" The following excerptsare taken from accounts by two American anthropologists, Francis Huxley and Katherine Dunham, both of whom underwent the voodoo initiation rites in Haiti.

"They showed me how to make sense of this atmosphere by demonstrating how quarrels, desires, suspicion and the supernatural infected them, and how this infection was dealt with. Looking at the. . .crises preceding initiation into voodoo, I found it hard to separate atmosphere from event, the anecdotal from hard fact: significance could show itself suddenly in the most trivial happening, and some accident transform an idle superstition into an active and meaningful one. It is this process which I have tried to describe, in which facts, metaphysics and the sensational all play their part." Francis Huxley, The Invisibles: Voodoo Gods in Haiti.

"It is hard to describe to an uninitiated the process of becoming initiated. Harder still when one remains for years on a fringe border of belief and nonbelief, because the two are so close. A thing happens, you experience it often without seeing it, and it is true. From then on the bitter battle with society begins, whether the thing that happened was acceptable in the society judging it. There must have been, I have since reflected with my jaded observer's mind, drugs of some mild kind administered, incense and herbs burnt that added to the trance feeling that made me see with startling clarity the meaning of this... . total acceptance without loss of self. Then the sensation would leave me, and instead of feeling the god in possession of me, the calculating scientist would take over. . .This split in attitude I have always found difficult to reconcile in any sort of research into private habits, whether of cult, religious practices, marriage customs, or otherwise. . .And when people ask me, as they do now, what of those mystic or occult experiences I believe in, or why I spend so much time in their search and research, I find myself answering as I did even as far back as those. . .days, that I honestly do not know." Katherine Dunham, Island Possessed.

(A sampling of workshop participants' responses to this activity appears on the following page.)

Teacher #1: "So many things in our own culture are difficult or impossible to prove, yet we do not condemn those who believe in them. We all accept that certain ideas and concepts are true (or the possibility that they are true): the existence of God, ghosts or spirits, the near-death experience, flying saucers, E.S.P., "deja-vu", forseeing the future."

Teacher #2: "Perhaps our own preoccupation with psychoanalysts and psychologists and searching for "oneself" might be viewed as "superstitious nonsense" by someone outside our culture. After all, we deal with such apparently nonexistent structures as id, ego, and superego. Perhaps voodoo is for some a folk psychology ordered to deal with the malaises of emotions and the ills of the psyche. A wise practitioner probably uses a great deal more than magic to cure his patient's ills--observation, insight, listening to the victim's words--to make his diagnosis. Then a sly and clever knowledge of psychology and behavior to design his cure."

Teacher #3: ". . .Most Christian celebration is surrounded by "pagan" customs--greenery, mistletoe, Christmas trees. Few realize that Christmas was even once outlawed by our founding fathers. If dancing in ritual rites is backward, how can one explain the crowded frenzy on our dance floors? How do incense and herbs differ from the feelings brought about from drugs and liquor?"

Teacher #4: "Each culture looks for ways to explain how and why events happen as they do. Sometimes these explanations are believed to come from divine revelation and sometimes there is no traceable source for these beliefs. . .certain behaviors have certain results; there are mysteries which can never be intellectually understood, and there are certain attitudes which must be taken by a true believer."

Teacher #5: "The popularity of voodoo might spring from its unifying force which makes a people strong. It gives direction to their lives and fills a need. Perhaps it is the surrendering of responsibility for your actions and a returning to a state of childlike innocence with simple cares. The solutions to any problems can always be found by applying to the authority figure (priest/priestess) who can contact the all-determining forces of the universe."

Teacher #6: "Voodoo is an attempt to explain the supernatural and to cope with feelings and emotions--to make sense of the world."

Teacher #7: "Any belief carried down seriously from generation to generation is more than "superstitious junk.". .We usually have our religious beliefs because our parents believed this way and so on through generations. If we had been born in Haiti or another country which practices "voodoo" probably then we too would believe in voodoo. We all continue our beliefs because we see evidence that these beliefs do exist. Not all people will perceive this evidence in the same way."

Teacher #8: "You are a Christian; you express a belief in one God who is in three parts. This God is spiritual, not physical. You worship Him with prayer, music, reading scripture. You drink juice or wine, which represents the blood of your God, and you eat bread which represents His body. You believe that at one time your God sent a part of Himself to earth to save your soul, and that He did this by becoming human and sacrificing Himself by crucifixion. These beliefs are based not on logic, but on faith."

Developing Constructive Attitudes Toward Change

Developing constructive attitudes toward change involves helping students to perceive as natural individual change which occurs when one is placed in contact with another culture. People may change positively by accepting, adjusting to (or perhaps temporarily adopting) differences in customs and ways when they are in contact with people from other cultures. People may change negatively by criticizing, judging, or withdrawing from the culture and its people.

It should also be understood that not only may an individual change when coming in contact with another culture, but cultures themselves may change. Note the changes which have taken place in our own society just in the last 20-30 years.

ACTIVITIES

1. Predict some changes which you anticipate occurring in U.S. society in the next 20 years. What will the U.S. be like as we enter the 21st Century?
2. Compare "travelogues" and cultural studies written in the late 19th Century and early 20th Century (up until about 1940) with contemporary studies of a target culture. What changes have occurred?
3. Read the three incidents related on the following pages which describe situations experienced by Americans traveling to Spain and France. How well or badly did the persons understand the situations? How well or badly did the persons use the cross-cultural skills involved? What changes occurred (or didn't occur) in the individual? What would you have done?
4. Prepare a similar narration of your own based on your experience (real or imaginary). Describe your own role in the situation. What cultural adjustments did you make (or not make)?

"For our last evening in Paris, the students and teachers wanted to experience a real Parisian disco. Our guide escorted us to a somewhat conservative disco which looked very similar to a nice American "hangout." We made ourselves comfortable and began cautiously glancing at the men--wondering when some galant persons would come forth to ask us to dance.

"What is everyone waiting for?" asked the confused-looking guide. In France you do not need a partner at a disco--except for the slow dances. After quite a bit of coaxing, even we teachers eased onto the dance floor and began to boogie with the rest--red in the face at first--and feeling like we had forgotten something."

Arriving at my "family's" apartment at the end of a very long and hot day, my first and only thought was how good a shower would feel. What I saw in the bathroom took me quite by surprise: An adorable little rabbit was sitting quietly in the bathtub. Beside it lay a piece of half-eaten lettuce. I don't know what possessed me to flee from the bathroom and run screaming, "conejo en el bano!" throughout the house. My family laughed at my reaction and informed me that the rabbit was tomorrow's dinner. My reaction to this information was much worse: Not being the product of a hunting family, I screamed, "you can't do that--you can't kill him!" The next day, when I opened the refrigerator, I saw a skinned rabbit head staring at me from a plate. I hurriedly made plans to eat the midday meal for the next two days with the host families of some of my American friends. But my Spanish family saved their treat for me--it was served with rice the next day for the evening meal. As I picked through the rice, shoving the bits of rabbit aside, I could sense that they were hurt and confused, but I said nothing.

Two episodes of my homestay in Segovia continue to haunt me now--many years later. At the time of my visit I was 21 years old and feeling every bit of my new U.S. "legal" age. My Spanish "sister" was seventeen but looked much older. We got along quite well together for the first few weeks until I, quite frankly, tired of her sixteen and seventeen-year-old friends; two of the boys had proclaimed that they were in love with me and seemed to miraculously appear everywhere we went. I clumsily mentioned to my Spanish sister one afternoon that I'd like to meet some older people. She was quite hurt and angry. I, too, became angry and we both had some words which resulted in her screaming at me: "Why don't you just stay in a hotel?" At this, we both fell into tears and hugged each other, apologizing profusely.

Throughout my three-month homestay in Segovia, I could feel another problem developing. In order to keep my baggage light, I had brought with me only six dresses, a skirt and two blouses (we were told in the U.S. that pants and shorts were not considered acceptable for "ladies" in Spain). My Spanish sister, who was about three or four sizes larger than I, was always asking if she could borrow my clothes. I sheepishly consented each time, not having the heart to deny her. Instead of saying anything to her about this practice, I complained quite vociferously to my fellow American visitors. Suddenly, the problem ceased--Margarita no longer asked if she could borrow my things and I considered the problem solved. But about a month after I arrived back in the U.S. I received a letter from her which broke my heart. One of my American "friends" had related to her all my complaints about her borrowing (along with, it seemed, a few of his own embellishments).

I have since visited with Margarita twice. We were both happy to see each other, but I'm sure our present "friendship" is not what it could have been.

Developing Constructive Attitudes Toward Ambiguity

Developing constructive attitudes toward ambiguity involves helping students to cope with confusing situations or customs which cannot be explained by reference to one's own cultural behavior patterns. Increased tolerance for ambiguous situations or behaviors will demand the ability to develop alternative explanations or hypotheses to account for them, and to identify cultural traits based on the validity of these hypotheses.

ACTIVITIES

1. Read the account of the incident on the following page and propose three or four possible explanations for the butcher's actions. Discuss which explanation you feel is more appropriate.

2. Pages 41-42 provide an exercise in tolerating and coping with ambiguity. Read both role sheets carefully before selecting participants. Two members of the class should be selected to play the North American couple; two should be selected to play the part of the Neutralians. Have the North American couple leave the room to rehearse their role while you brief the rest of the class on the role of the Neutralians.

Art had moved to Zambia from the U.S. several months ago to work on an agricultural development project for his consulting firm. He stayed near the village of Kafkwame and had already come to be well-known and respected by the villagers. One day a friend told him that a cow had just been butchered in the village. Meat was scarce in the area, so Art immediately stopped work and headed for the village.

When he arrived he found that the butcher, Kwame Karwale, had just slaughtered and begun to butcher the cow. Art knew the butcher. He had met him several times at the butcher shop, and just last week he had spoken with him at some length at a meeting of local farmers and businessmen. Now, as Art attempted to buy a piece of meat, Kwame announced quite loudly, "No. You will not pay. I will give you some meat." Then he cut a large portion of meat and weighed it.

Before Art could think of how to respond, Kwame further announced for all to hear: "I am giving you five pounds of meat worth $18." Art was rather embarrassed by this special attention in a shop full of anxious buyers, and he tried to pay for the meat. But Kwame clearly did not appreciate his arguing, so he finally accepted it, thanked Kwame, and left.

Art was puzzled by this incident. He immediately sought someone who would both understand his puzzlement and be more familiar with local customs. He talked with an African Methodist minister who smiled and explained.

From: Teaching Ideas About Other Cultures. J. Doyle Casteel, University of Florida, October, 1980.

"We in Africa like to surround ourselves with relatives and friends who can be of some help to us when we need it. In fact, a person's wealth and prestige may be determined by the number of such relationships a person has. Owing favors becomes a basis for establishing a relationship. This means that if someone thinks it is to his advantage to establish a relationship with you, he may do so by granting you a favor or giving you a gift. This is what Kwame has done. This is often done with witnesses present, so that all will be able to see Kwame's generosity and recognize that a relationship has been established. To repay the favor immediately, or in this case to pay for the meat, would be like refusing the offer of friendship. In the future Kwame may expect a return favor. He would like to feel that a relationship has now begun and that he may be able to depend upon you for support, as with a close friend. This is only the beginning of the relationship, however; either of you may be expected to nourish this relationship."

Neutralians

ROLE #1

You are citizens of Neutralia. Your society has the following characteristics:

1. You are solemn nature-lovers and consider loud voices and abundant gestures discordant and interruptive of the natural environment.
2. You have a distinct class system, though you all work cooperatively. Size is very important in determining one's class status. The shorter, smaller people are the thinkers, philosophers and decision-makers in your society (they are closer to the ground and therefore more in contact with Nature). The taller or larger people are the laborers and are not allowed to contribute in discussions or conversations in the presence of the philosophers. They may not take part in any decision-making (except as a group through their own elected representatives.)
3. When a request is made of a philosopher-Neutralian, he will lower himself to the ground and assume a cross-legged position to denote his superiority. Transactions are only conducted between two "small philosophers." Both must assume a cross-legged position for transactions to occur. All others must remain standing for to lower oneself likewise would be to challenge the philosopher-Neutralian's authority.
4. You do not consider it polite to "get down to business" in a hurry. There is no such thing as "urgency" in your culture. You, being philosophers, feel that you must learn something from every person and every situation. You want to find out first who someone is, where he is from, what it is like there, etc. and you expect the same courtesy from everyone else.
5. Neutralians consider it disrespectful to look another person in the eyes. You experience through the senses with a great deal of bodily contact and will communicate with no one who is farther than 12 inches away from you.
6. All types of transportation which are considered disruptive of the environment are outlawed in your small country. Local travel is done by bicycle and rickshaw. An excellent system of waterways makes boat travel very popular for large distances.

You are about to meet two American students who are travelling in your country. They did not realize that cars are prohibited in your country and their car broke down trying to travel the narrow bicycle paths. They need help getting back to their hotel in the neighboring city of Equis. Not having foreseen such a crisis they are short on money. Their job is to convince you to help them get back to their hotel.

As you talk to them, pretend to be Neutralians. Do everything as Neutralians would. If the Americans cannot figure out your customs and use them also as the correct and proper way to ask a favor, then you should not give them the assistance they need.

North Americans

ROLE #2

You are two North American students visiting the city of Equis with a group of American tourists. You rented a car and went out on your own on a Saturday to visit the neighboring village of Neutralia. As you approached Neutralia, you discovered that the roads narrowed to such an extent that it was difficult to get a car through the village. Now your car has broken down and you are stranded with very little money and no one else in sight.

Two Neutralians approach and you decide to ask them for help. You job is to convince the Neutralians to help you get out of your dilemma and back to your hotel in Equis--some 50 miles away.

You know very little about the Neutralians. In order to get the help you need, you will have to figure out how to ask for it.

Before meeting the two Neutralians, decide what you are going to say and how you are going to say it in order to get their help.

Developing Constructive Attitudes Toward Conflict

Developing constructive attitudes toward conflict involves being able to recognize conflict and identify its possible sources, including moral/ethical or cultural complexities inherent, and to identify and use alternative methods for managing or resolving conflict.

ACTIVITIES

1. The articles on the following page illustrate examples of conflict brought about by a lack of cross-cultural understanding. Using sources available (foreign or U.S. magazines/newspapers), relate another example of cross-cultural conflict and explain its causes.

   Ex. Rosalyn Carter, during her good will visit to Latin America, was warmly greeted but resented.

The Mexican press is ridiculing President Reagan's appointment of his friend, actor John Gavin, as U.S. Ambassador to Mexico. Gavin is widely known south of the border for television appearances in rum commercials. Antonio Haas, in the moderate *Excelsior* of Mexico City [Apr. 3], chides the President: "You're sending us an actor? How naïve do you think we are? How insignificant do you consider us when you don't even send a mediocre career diplomat? This will be a boon to Yankee-haters."

Juan Garzón Bates comments dryly in the liberal *Uno Más Uno* of Mexico City [Apr. 8], "It shouldn't surprise us that a country which has elected an actor to the Presidency should want to send us an actor as Ambassador."

Fausto Fernández Ponte, Washington correspondent for *Excelsior*, reports [Apr. 23] that Gavin appeared at U.S. Senate confirmation hearings "impeccable in his grooming, pompous in his sobriety, modulated in voice, and poised in manner." Gavin, Fernández adds, promised that the TV ads were being discontinued.

World Press Review, May, 1981

Mrs. Reagan's Manners Miff British Press

By R.W. APPLE Jr.
New York Times

LONDON — Like John McEnroe, Nancy Reagan is finding the British press difficult to charm.

Reagan

Newspaper stories Saturday made much of the fact that Mrs. Reagan has decided not to curtsy or bow when she meets Queen Elizabeth II.

Buckingham Palace appeared unruffled by the decision. A spokesman said, "Normally there is a bow or a curtsy, but if Mrs. Reagan wants to shake hands, that will be fine."

But some newspapers seemed in a snit. A front-page article in the Guardian began, "The onetime starlet of such B-films as The Next Voice You Hear (1950) and Hellcats of the Navy (1957) flew into Heathrow yesterday with 12 secret servicemen, five hat boxes and six dresses."

According to one U.S. historian, his country assumes that Latin American nations are second-rate and belong to the sphere of influence of the U.S. They exist to implement its foreign policy, contribute to its defense, and serve its economy. Another historian says that treating Latin Americans as inferiors is a major source of problems and that U.S. arrogance reflects a power inequity and insensitivity to Latin American problems. The influence on Latin American policy exercised by Congressmen is limited—except for those who take a particularly aggressive position.

Alvaro Escallon Villa, "El Espectador" of Bogota. Summarized and translated in "Whose Good Neighbor?" (World Press Review, Sept., 1981)

In El Salvador, for example, the conflict between armed guerrillas and Government forces is portrayed by the Reaganites as a "textbook case" of Soviet-inspired insurgency, but Mexico, Venezuela and Western Europe disagree, viewing the conflict as rooted in the intolerable condition of life in that beleaguered land.

Frank Church, "New Foreign Policy," New York Times Magazine, August 23, 1981.

THE PLAN

All too often culture teaching has that "unplanned" look. Students do not take seriously any element of instruction which does not appear purposefully organized and integrated into the program. Bragaw, Loew and Wooster in "Global Responsibility: The Role of the Foreign Language Teacher" (Foreign Language and International Studies, Toward Cooperation and Integration, Middlebury, Vermont: Northeast Conference, 1981) have suggested the following plans for ensuring that culture becomes a deliberate and viable element of the foreign language curriculum.

PLAN 1 - CULTURAL UNIVERSALS

There are certain universal functions of culture which are found in some form in every culture on earth. These "cultural universals" can serve as a framework for organizing information and for observing and comparing cultures in the classroom.

PLAN 2 - EVALUATING/ADAPTING THE TEXT

In many classrooms the textbook serves as the primary instructional guide. In such cases, the accuracy, variety and logical presentation of cultural material delivered by the text become extremely important. How does your textbook rate in its presentation of cultural material? How can this presentation be improved?

CULTURAL UNIVERSALS

According to Bragaw, Loew and Wooster: "The purpose of this organization is to point up the global fact that in whatever way a people may behave, their lives are unique only in form, not in the basic structure of their experience."

According to the Center for Global Perspectives: ". . .students are quick to focus on the apparently overwhelming differences among the world's peoples. This can lead to facile labeling of people unlike ourselves as "ugly" or "weird" or "wrong." The universals of culture approach emphasizes similarities, rather than differences. It concentrates on the common themes in human life. It helps the student see that another people's unfamiliar practices may be rooted in needs or wishes very similar to our own. With practice, this approach enables students to view and analyze every culture through the same frame of reference. As a result, cross-cultural comparisons become less biased by ethnocentricity."

According to Carl Grant: "Each culture is thus merely a somewhat distinct answer to the same questions which are posed by such things as human biology. The basic similarities in all human biology are much more massive in number than the variations. Each human society must provide ways for dealing with such universal circumstances as the elementary biological needs for food and warmth, the existence of two sexes, and the helplessness of infants. . .Thus, no culture is wholly isolated or disparate, since most of the patterns of all cultures crystallize around the same foci."

And according to Cleaveland, Craven and Danfelser, the authors of these cultural universals, the goals are: 1) to develop the understanding that to be different or to do things differently is not to be wrong; 2) to understand that all human cultures possess some basic and common requirements and needs; 3) to be aware that the ways in which their cultures go about fulfilling their needs and requirements is what makes one group appear to be different from another; 4) to recognize that our judgments about peoples of different cultures are usually shaped and influenced by the standards and values of the culture in which we live; and 5) to develop respect and appreciation for the manner in which cultures express their ways of life.

'In the beginning, God gave to every person a cup of clay. They all drank from the same water, but their cups were different.'
Ruth Benedict

CULTURAL UNIVERSALS

1. Material Culture
    - A. Food
    - B. Clothing and Adornment of the Body
    - C. Tools and Weapons
    - D. Housing and Shelter
    - E. Transportation
    - F. Personal Possessions
    - G. Household Articles
2. The Arts, Play, and Recreation
    - A. Forms of the Arts, Play and Recreation
    - B. Folk Arts and Fine Arts
    - C. Standards of Beauty and Taste
3. Language and Nonverbal Communication
    - A. Nonverbal Communication
    - B. Language
4. Social Organization
    - A. Societies
    - B. Families
    - C. Kinship Systems
5. Social Control
    - A. Systems and Governmental Institutions
    - B. Rewards and Punishments
6. Conflict and Warfare
    - A. Kinds of Conflict
    - B. Kinds of Warfare
7. Economic Organization
    - A. Systems of Trade and Exchange
    - B. Producing and Manufacturing
    - C. Property
    - D. Division of Labor
    - E. Standard of Living
8. Education
    - A. Informal Education
    - B. Formal Education
9. World View
    - A. Belief Systems
    - B. Religion

From: Cleaveland, Craven and Danfelser,
Universals of Culture.

ACTIVITIES

1. Using the list on pages 9- 11, indicate on the right side of each country, those cultural universals (identified by letter and number) which you feel are adequately stressed in your classroom.

2. Select one cultural universal and break it down into its various aspects which might be addressed in the language classroom. Examples appear on the following pages.

3. Often the classroom presentation of such universals appears quite narrow in scope. Food, for example, is usually limited to the preparation and tasting of certain foods. Using the list of goals on pages 14-15, design a plan for dealing with various aspects of one of the universals which would respond to each of these goals. A sample plan for the topic "food" appears on page 51.

4. Choose one cultural universal and develop a "drop file" which contains all the information you are able to secure on the manifestations of this universal in as many countries as possible. Examples of items suitable for a drop file include: news articles (English and non-English); journals; posters; slides; literature (including children's and folktales and proverbs); role plays; letters; magazines; dramatics; simulations; culture capsules; political documents; lists of resource persons, etc.

5. Devise a sample plan for integrating these cultural universals into the foreign language curriculum.

ASPECTS OF CULTURAL UNIVERSALS

Clothing and Adornment: What types of clothing are worn? What physical features are accentuated by clothing and adornment? Why? What restrictions are imposed for "modesty?" What is the concept of physical beauty in X culture? What characteristics are most valued? How important is physical appearance? What constitutes a compliment and how should one be received? What is cleanliness? Role of cleanliness? How do clothing and concepts of cleanliness reflect the natural environment of X country? What characteristics of physical appearance are considered undesirable? What are special costumes and significance? How does dress differ for age, sex, social class? What is the significance of "colors?"

Housing and Shelter: Where do people live? What are the typical forms of housing? How does housing differ by social class? Private living vs. communal living; how does housing reflect the environment? What is "privacy?" Who lives in a house? What ideas about property exist? What is space and how is it regarded? What "special areas" exist in typical house and what is their significance? What is a "neighborhood" and how highly is it valued? How are heating, cooling managed? What is the importance of pets and where are they kept? What are the contents of a "house?"

Transportation: What are the common forms of transportation? What do these forms of transportation reflect about the character and physical environment? Concept of "time" as a factor in transportation systems; systems of mass transit and effectiveness; how do such systems operate? class systems in public transport? barriers to transportation; effect of transportation on food distribution; cost of transportation.

Personal Possessions: What personal possessions are most valued? Why? What are people of X culture willing to spend money on? Concepts of "sharing" and "stealing;" why are personal possessions acquired? What possessions indicate status? What are the "best things in life?" What gifts are considered appropriate for certain occasions?

Household Articles: What articles are most commonly found in a house of X country? What is their significance? What articles of "furniture" are present? How would the contents of a typical house compare to those of a house in the U.S.? What are the reasons for such differences?

Arts, Play and Recreation: What forms of art are popular in X country? What do these reflect about the people? How greatly is art valued? By whom? What purpose does art serve in X culture? Who are famous artists of X country? Role of literature; what forms of literary works most popular? How do fine arts and literature reflect the character of the people? What is the role of music in X culture? What forms of music are popular? What is the significance of traditional forms of music? What is "play?" What is the purpose of play? In what types of play do children engage? What toys are enjoyed by children? What role does education have in play? How is leisure time spent? What forms of entertainment are most popular? what is the role of sports? What are "dating customs" in X country? "homemade" entertainment vs. purchased entertainment.

Language and Non-verbal Communication: What language and varieties of each language are used in x culture? What language is considered "official" and what percentage of the population actually speaks that language? How does language reflect culture? How extensive is literacy in X culture? How highly valued is literacy? What are the characteristics of "speaking well"? What language variations exist according to age, sex, social class, occasion, etc.? What are the criteria for "correctness?" What "slang" expressions are currently used and by whom? How did these originate? How has X language changed through the years? Is language learning (FL) a source of pride? What emphasis is placed on language learning? To what extent has intercultural word "borrowing" taken place? Why? What words or expressions are unique to this culture and have no equivalents in English? What gestures or postures have special significance or may be considered objectionable? What meaning is attached to direct eye contact? What meaning is attached to touching, distance? How are such things as anger, happiness, surprise, criticism expressed? What expressions are used in special situations (e.g. to express sorrow over the death of a friend)? Who may talk to whom? When? Where? About what? What are the uses of silence? What forms of address are used between people in various roles?

Social Organization: What is kinship? What is friendship? What is a "family?" What is the role and importance of the family as a social unit? What intrafamilial loyalties, roles and responsibilities can be identified? — What hierarchy of authority exists within the family? Outside the family? What are the sex roles within a family? What are the child rearing practices? What is the role of discipline; control or prescriptive organization of a child's time? What is the role of women in society? What is the role or importance of marriage? What marriage and courtship customs exist? What is the treatment of elderly? treatment of youth? What is the extent of parental authority or influence regarding marriage, profession, etc.?

Social Control: What is considered "crime?" What types of "crime" are prevalent? Who is responsible for the punishment of crime? What punishments are enacted to control unacceptable behavior? What behaviors are considered socially unacceptable? Who is considered responsible for juvenile misbehavior? What crimes are considered most serious and why? What relationship exists between social class and crime? What is considered "good" or acceptable behavior? What rewards are offered for appropriate behavior? What attitude is taken toward laws and regulations? What form of government exists in this country? What are the philosophical bases of this government? How is this government perceived by the people of various social classes?

Conflict and Warfare: What social problems are currently arousing public concern in X country? What intercultural conflicts or rivalries exist and what are the reasons behind them? What kinds of conflict are traditional or historical in nature? What are the reasons behind them? What conflicts exist between classes in X culture and what are the causes? How are conflicts in X country viewed or interpreted by the U.S.? To what extent is this interpretation accurate? What premium is placed on armament? For what purpose? What role is played by the military in the training and education of children? How is warfare perceived? What types of weaponry are utilized by X country? To what extent are wars or conflicts based on religious principles, economic reasons, political autonomy, or the promotion of racial or ethnic superiority? What alliances are held with other countries? What environmental concerns exist and how are these being dealt with? To what extent are such global problems as nutrition, hunger, overpopulation and resource management directly experienced by the population of this country?

Economic Organization: What is the principal monetary unit? What is its present value? How has this value fluctuated? Why? What is the average salary of a worker in X country? What professions are considered prestigious? What is the role of X country in the world chain of interdependence? What constitutes a "good" standard of living? To what extent is the natural environment responsible for the overall wealth or poverty of a country? What is the attitude of the people of X country regarding the distribution of wealth? What is the attitude toward personal "savings?" How viable is the concept of "middle class" in X country? With which countries is trade predominant? What is the percentage of imports/exports? What effect does this have? To what extent is this culture technologically developed? What role does technology play?

Education: What value is placed on education? Who is responsible for the education of children? How is education financed? How is curriculum determined? What is a typical curriculum? What? What is the role of formal vs. informal education? What are considered to be curricular priorities? What is the structure of the educational system? What tests are administered to determine competency/promotion? What is the role of the family in formal and informal education? What school codes exists? What is the policy regarding segregation/integration of males and females in the school setting? How is the utility of education viewed? What information can be found regarding compulsory ages for school attendance, grading system, learning styles, discipline, student motivation and seriousness? To what extent is post-secondary education available? What professions demand post-secondary education?

World View: How does this culture view life (e.g. roller coaster vs. step ladder)? What is happiness? What is success? How important are such concepts as initiative, ambition, competition? How does this culture view death? Are particular behavioral prescriptions or taboos associated with natural phenomena? How and to what extent does a group's beliefs about these phenomena coincide with or depart from "scientific" theory? To what extent are "traditional" group beliefs held by individuals within a community? What are the "rituals" associated with stages, periods or transitions in life? What stage of life is most valued? What stage of life is most "difficult?" What is considered sacred? What religious roles and authority are recognized? What conversational taboos exist? What are the external signs of participation in religious ritual? What dietary restrictions are observed? What are the basic tenets of this religion? What writings or objects are considered sacred? What is the role of religion in this culture? How faithfully is it practiced in this culture?

TOPIC: FOOD

GOAL #1: Understanding Cultural Conditioning	GOAL #2: Language as Function of Age, Sex, Place, etc.	GOAL #3: Connotations of Language Use	GOAL #4: Conventional Behavior
What is "food" to X culture? What behavior patterns associated with production, consumption, and preservation of food? Foods indigenous to X country? How is what we regard as "food" culturally or environmentally determined? What foods considered "taboo" and why?	What differences exist in class, age, etc. regarding foods eaten?	What foods are eaten in various target language cultures? What do these foods look like? taste like? What are "favotite" foods? What images do certain words evoke, such as: lunch, breakfast, dinner, bread, coffee? Connotations of expressions (Bon appetit)	Mealtimes; order of foods eaten; table etiquette; role of family in mealtime; common phrases used at mealtime; where and how foods are eaten; place settings, restaurant behavior; tipping; reading and ordering from menu.
GOAL #5: Evaluate strength of Generalizations	GOAL #6: Develop Ability to Research Culture	GOAL #7: Decreasing Egocentricity	GOAL #8: Decreasing Ethnocentricity
What foods do students naturally associate with a given culture? why? Are such assumptions accurate? How were they formed?	Research history and tradition to food in target culture; how foods are prepared; how foods vary from one region to another.	Do all people in the U.S. like the same foods? How do food tastes vary within the classroom? How do foods vary with region of U.S.	Why do we consider some foods strange? Where do these ideas come from? Nutritional advantages/disadvantages of certain foods; U.S. dependence on X country for foods; concept of "waste".
GOAL #9: Developing the Ability to Empathize	GOAL #10: Decreasing Stereotypic Perceptions	GOAL #11: Confronting, Understanding and Appreciating Diversity	GOAL #12: Developing Constructive Attitudes Toward Change
To what extent is hunger a problem in X culture? What is being done to solve nutritional problems? What could be done? What part does religion play in selection and consumption of food?	From list provided by teacher, evaluate the accuracy or inaccuracy of certain generalizations concerning food in the target culture.	How do people develop a "taste" for certain kinds of food?	Discuss adjustment to changes in diet as world scarcity of certain foods increases. What foods would you be willing to eat in order to survive?
GOAL #13: Developing Constructive Attitudes Toward Conflict	GOAL #14: Developing Constructive Attitudes Toward Ambiguity		
What problems arise from overdemand for certain foods or food products? According to U.S. Dept. of Agriculture, world fish supply peaked in 1970 and is becoming depleted; beef supply peaked in 1977, and cereals in 1976. How can certain environmental changes affect food consumption in another part of the world?	Cultural teaching strategies can help students begin to develop a tolerance for ambiguity (see chapter on "Strategies").		

July 1981
GEOSPHERE

What the World Eats

If indeed we are what we eat, then Americans are meat, Swedes are milk, Yugoslavs are wheat, Japanese are fish, and Germans are spirits. At least these people eat more of these foods than anyone else in the world. Geosphere's survey of the world's diet, which is based on reports by the U.N.'s Food and Agricultural Organization, reveals just how much food consumption varies.

The chart shows the caloric value of the foods that make up the major part of a country's diet. It is important to remember that these figures show average per capita consumption for the country and do not necessarily indicate what any given individual actually eats. Certainly, there are vegetarians in meat-rich America, and there are people starving in the best-fed nations. The last column shows how close a country comes to meeting minimum nutrition requirements (including proteins, calories and fats) set by the U.N.

Calories Per Day

	Wheat	Rice	Maize	Roots/Tubers	Sugars	Nuts	Vegetables	Fruit	Meat	Eggs	Fish	Oils and Fats	Milk	Alcohol	Total Calories	% of Daily Requirements
Afghan.	1004	130	285	27	38	22	14	33	63	3	—	59	66	—	1896	77.7
Argen.	925	36	44	149	388	26	50	117	708	25	9	382	[illegible]	236	3346	128.3
Australia	762	40	21	95	577	24	52	99	744	48	24	334	[illegible]	179	3415	128.9
Austria	498	31	20	106	459	22	49	134	625	54	14	658	[illegible]	[illegible]	3535	134.4
Bangled.	1075	414	—	36	63	2	8	20	14	2	19	54	16	—	1796	85.6
Bolivia	386	159	250	266	308	26	56	146	168	9	4	154	34	31	2070	89.4
Brazil	307	399	207	241	482	18	19	125	187	14	11	184	133	45	2559	107.2
Canada	574	31	21	124	507	56	82	103	685	50	22	522	353	143	3368	126.8
Chile	1199	68	47	96	338	2	49	45	185	17	13	220	150	119	2657	108.8
China	367	823	172	205	42	62	41	8	182	15	13	97	11	43	2386	104.5
Cuba	554	479	—	138	533	13	22	61	177	31	30	236	201	46	2635	114.3
E. Germ.	535	19	—	280	416	21	69	74	579	59	27	668	248	273	3644	139.0
Egypt	883	308	530	37	238	25	87	91	63	6	7	230	42	2	2787	108.4
France	702	29	8	183	431	20	73	78	583	51	32	587	316	284	3434	136.3
Guatem.	176	37	938	13	338	13	18	64	49	19	2	134	73	28	2020	98.5
Hungary	1114	40	—	127	373	20	66	95	536	63	9	539	198	248	3520	133.9
India	336	587	70	41	181	27	33	29	6	—	5	136	57	—	1919	91.5
Indon.	41	1196	186	205	142	120	9	21	20	2	21	123	4	6	2118	98.3
Iraq	941	300	1	10	333	10	64	71	84	7	5	128	70	8	2155	88.6
Ireland	743	11	56	250	571	6	35	61	592	47	24	442	437	164	3551	141.0
Italy	1166	39	40	75	307	40	88	129	386	42	23	519	245	273	3434	136.0
Japan	317	980	80	65	283	124	89	62	166	63	181	284	88	145	2946	126.0
Kenya	110	17	958	193	177	31	14	49	100	3	5	76	107	52	2166	90.3
Libya	888	137	11	43	464	103	92	214	133	4	17	444	219	—	2985	126.5
Mali	35	210	1021	38	83	90	10	2	69	2	18	123	45	17	2117	90.1
Mexico	314	52	978	22	436	20	14	83	145	23	9	206	154	69	2655	113.9
Netherl.	534	32	19	153	506	25	36	90	585	40	20	642	388	188	3372	124.1
Peru	409	272	209	237	356	13	38	115	93	10	30	218	93	48	2270	96.7
Philip.	105	865	380	148	216	30	18	85	96	15	71	108	22	32	2216	96.6
S. Africa	512	41	975	42	430	19	38	38	206	23	17	196	142	129	2921	119.2
Sweden	426	28	14	159	475	21	[illegible]	104	525	47	58	488	464	164	3221	119.7
Syria	1322	83	5	29	244	93	111	133	89	17	3	261	94	7	2685	108.2
Thailand	15	1384	23	63	213	65	38	78	59	15	56	41	8	11	2096	86.9
Tunisia	1369	8	13	32	280	40	79	72	102	13	11	436	100	10	2674	111.9
Turkey	1391	44	82	93	270	92	80	139	102	16	14	282	99	10	2913	115.4
U.K.	628	18	17	165	564	36	52	61	496	52	23	563	406	199	3343	132.4
U.S.A.	470	34	77	113	579	70	64	125	758	61	21	583	374	175	3578	135.6
U.S.S.R.	1055	67	2	237	451	21	55	60	349	48	61	357	310	105	3460	135.2
W. Germ.	447	14	41	142	401	37	43	116	657	67	25	618	253	320	3382	126.6
Yugosl.	1424	24	212	128	342	16	70	93	278	34	9	371	215	138	3446	135.7
WORLD	466	506	146	161	224	48	41	89	206	21	25	225	116	70	2571	—

DROP FILE ITEMS

July 1981

GEOSPHERE

Literacy Gaining Around the World

Despite staggering illiteracy rates in some countries, seven out of ten adults in the world today can read and write. Using school enrollments as a base, the United Nations has compiled the following estimates of worldwide illiteracy. The definition of literacy varies from nation to nation. In some countries, people are considered to be literate if they can read the letters of the alphabet; in others, people must be able to comprehend a complicated text before they are considered to be literate. Not surprisingly, the more advanced a country is technically and economically, the lower its illiteracy rate.

	% Illiteracy	
Country	1960	1990
Upper Volta	95.4	93.3
Ethiopia	95.2	87.7
Niger	94.8	89.9
Somalia	94.8	70.9
Yemen	91.7	78.2
Mali	89.9	84.2
Afghanistan	88.7	83.9
Saudi Arabia	83.8	63.6
Chad	82.2	78.6
Sudan	78.4	68.6
Burundi	77.4	77.8
Liberia	74.6	61.1
Morocco	74.4	62.4
Mozambique	72.5	58.5
Haiti	71.3	64.5
Nigeria	70.1	56.8
India	59.7	54.0
Bangladesh	58.6	46.5
Algeria	58.2	42.4
Iraq	56.8	42.2
Ghana	55.2	44.0
Iran	53.4	36.0
Tanzania	52.5	36.6
Uganda	52.1	43.2
Tunisia	51.1	38.7
Kenya	50.4	30.8
Guatemala	47.3	36.3
Egypt	45.7	38.3
Cameroon	44.8	28.8
Zaire	42.1	29.8
Jordan	42.0	32.3
Congo	37.7	23.6
Kuwait	37.3	32.7
Gabon	37.0	24.1
Bolivia	36.7	25.6
Turkey	34.8	24.5
Zambia	31.4	18.7
Burma	30.3	23.4
Malaysia	27.9	17.1
Dom. Rep.	26.4	18.9
Brazil	24.5	15.9
Lebanon	23.5	16.5
Portugal	19.9	13.8
Peru	18.5	10.9
Venezuela	17.7	12.3
Mexico	16.1	9.0
Malta	15.3	10.9
Hong Kong	15.2	10.8
Thailand	14.2	9.2
Colombia	13.7	7.4
Yugoslavia	13.0	9.2
Greece	12.0	9.5
Philippines	11.3	7.2
Jamaica	11.3	6.9
Puerto Rico	9.2	7.7
Korea	7.3	4.8
Spain	7.2	5.6
Argentina	6.7	6.3
Bulgaria	5.6	4.6
Italy	5.2	4.4
Trinidad	4.5	3.2
Romania	4.0	3.4
Poland	.8	.5
Japan	.5	.5
U.S.A.	.5	.5
U.S.S.R.	.5	.5

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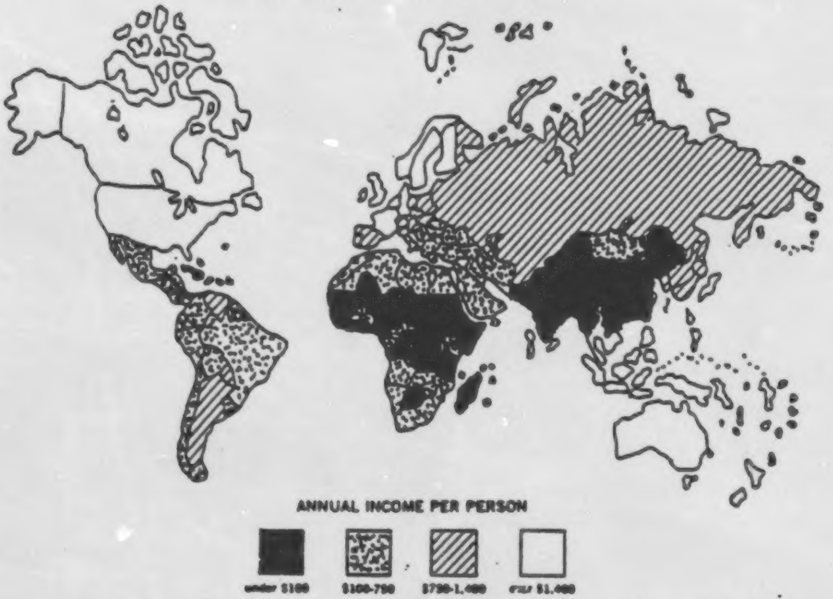
Comparative Hourly Wage Rates* Underdeveloped Nations vs. U.S.A.

	Average Hourly Rate (in dollars)	
	Underdeveloped Nations	U.S.A.
Consumer Electronic Products		
Hong Kong	0.27	3.13
Mexico	0.53	2.31
Taiwan	0.14	2.56
Office-Machine Parts		
Hong Kong	0.30	2.92
Taiwan	0.38	3.67
Mexico	0.48	2.97
Semiconductors		
Korea	0.33	3.32
Singapore	0.29	3.36
Jamaica	0.30	2.23
Wearing Apparel		
Mexico	0.53	2.29
British Honduras	0.28	2.11
Costa Rica	0.34	2.28
Honduras	0.45	2.27
Trinidad	0.40	2.49

*Hourly wage rates for a given country and the U.S.A. are for comparable tasks [illegible]

Source: Richard J. Barnet and Ronald E. Muller, *Global Reach: The Power of Multinational Corporations* (Simon & Schuster, Inc., 1974). Copyright (C) 1974 by Simon & Schuster, Inc.

Who's Rich and Who's Poor



Source: *The Handwriting Is on the Wall*, World Neighbors Development Education, Oklahoma City, Oklahoma, p. 47.

April 1981

GEOSPHERE

What a Gallon of Gasoline Costs Around the World

Americans traveling abroad will find that the price of a gallon of gasoline fluctuates wildly. Oil-producing countries usually have relatively cheap gasoline, of course, but there are other determining factors as well, such as the proximity of refineries, local demand, gasoline taxes, whether the oil companies are state-run or private and whether the price is controlled. It should be borne in mind that what seems to be a bargain to Americans may not be such for nationals when local economies are considered. In Mexico City, for example, where gasoline is only 50 cents a gallon, the average income is roughly one third that of the average New Yorker's.

Country	Approximate Price per gallon
*Saudi Arabia	$ .31
*Venezuela	$ .35
Mexico	$ .53
*Kuwait	$ .57
Egypt	$ .71
*Iraq	$ .75
*Indonesia	$ .90
*Libya	$ .95
Canada	$ [illegible]
*United Arab Emirates	$1.00
*Algeria	$1.05
Soviet Union	$1.14
United States	$1.44
*Iran	$1.50
Jordan	$1.60
*Argentina	$1.60
Australia	$1.78
Turkey	$1.80
Chile	$1.85
Sri Lanka	$1.95
Poland	$2.05
China	$2.10
*Nigeria	$2.30
West Germany	$2.60
France	$2.70
India	$2.70
Japan	$2.79
Brazil	$2.80
Sweden	$2.80
United Kingdom	$2.80
South Africa	$2.89
Ireland	$3.00
Spain	$3.00
Israel	$3.00
Italy	$3.40
Iceland	$3.90
South Korea	$4.50

*Member Organization of Petroleum Exporting Countries (OPEC)

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Goods Per 1,000 Persons

Country	Cars	Televisions	Telephones
U.S.	505	571	721*
France	300	268	293
W. Germany	308	306	344
Britain	255	320	394
Japan	163	235	426
Italy	283	[illegible]	271

*At least 13 U.S. cities have more telephones than people. Also, every man, woman, and child in the U.S. has an average of two radios.

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*IIASA, Department A-2361, Laxenburg, Austria.

Global Quality of Life Indicators
Selected Countries, 1973

	Population (in millions)	Per Capita GNP (in U.S. $)	Population per Physician	Infant Mortality Rate (per 1,000 live births)	Life Expectancy	Literacy—%	Daily Calories per Person	Daily Grams of Protein per Person	Military Expenditures (in millions U.S. $)	Education Expenditures (in millions U.S. $)	Health Expenditures (in millions U.S. $)
North America											
United States	210.4	6.154	612	18	71	99	3.330	106	78,462	73.300	35,909
Canada	22.1	5.318	615	17	72	94	3.180	101	2,405	10.004	7,061
Latin America											
Brazil	101.4	622	1.811	94	61	66	2.620	65	1,548	2.017	189
Mexico	54.3	892	1.392	61	63	76	2.580	62	344	1.259	242
Guatemala	5.5	459	3.957	79	53	38	2.130	59	21	61	38
Peru	14.9	613	1.818	110	56	72	2.320	60	340	356	101
Western Europe											
Great Britain	55.9	3.084	756	17	72	98	3,190	92	8.611	10.137	7,344
Italy	54.8	2.496	527	26	72	93	3.180	100	4,100	6.533	1,615
Sweden	8.1	6.111	690	10	73	99	2.810	86	1,729	3.980	3,234
West Germany	61.9	5.635	532	20	71	99	3,220	89	12,029	15.714	16,063
Africa											
Ethiopia	26.5	89	73.750	181	38	7	2.160	72	59	62	18
Ivory Coast	4.6	517	13.257	164	44	20	2.430	56	27	168	38
Kenya	12.4	181	8.914	135	50	25	2.360	67	32	121	34
South Africa	24.2	1.070	2.012	117	52	35	2,740	78	611	403	99
Uganda	10.8	158	9.008	160	50	25	2.130	61	52	53	20
Zaire	23.5	133	28.802	160	44	12	2.060	33	120	131	38
Algeria	15.7	519	8.200	128	53	26	1.730	46	138	675	114
Nigeria	71.2	177	23.753	180	41	25	2.270	63	648	240	50
Sierra Leone	2.6	179	15.706	136	44	10	2.280	57	4	18	5
Somalia	3.0	87	15.544	177	41	5	1,830	56	16	5	4
Asia and Middle East											
Egypt	35.6	258	1.516	103	52	26	2.500	69	1,726	393	199
Syria	6.8	355	2.906	93	54	31	2.650	75	389	95	12
Bangladesh	76.7	78	10.009	132	36	22	1.840	40	77	105	18
India	574.2	128	4.399	139	50	34	2.070	52	2.261	1.333	589
China	814.2	221	8.142	55	62	95	2.170	60	12.000	7,000	1,800
Indonesia	125.2	90	24,533	125	48	60	1,790	38	375	315	15
Japan	108.3	3.838	864	12	73	99	2.510	79	3.648	18.000	14,137
Philippines	40.2	262	1,490	78	58	72	1.940	47	165	292	46
Thailand	39.4	242	8,041	65	58	70	2.560	56	285	284	45
North Korea	15.0	364	2.286	110	61	85	2.240	73	625	154	11
South Korea	32.9	374	1.983	60	61	88	2.520	68	454	341	25
Oceania											
Australia	13.1	4,364	821	17	72	98	3,280	108	1,838	2,980	1,031
Eastern Europe											
USSR	249.7	2.498	369	26	70	99	3.280	101	67,000	43.000	20.600
East Germany	16.9	2.798	580	18	73	98	3,290	87	2,540	2.138	1.378
Poland	33.3	1.866	607	28	70	98	3,280	101	1,960	2.784	2,058

Sources: World Bank; UNESCO; Population Reference Bureau; World Health Organization; Food and Agriculture Organization of the UN; U.S. Arms Control and Disarmament Agency

Energy Consumption Per Capita in 1976

For Selected Countries

Area	Country	Annual Per Person Consumption in kgce[a]	Equivalent[b] Calories/person/day
World:	All	2,069	39,600
Africa:	Egypt	473	9,000
	Ethiopia	27	500
	Kenya	152	2,900
	Nigeria	94	1,800
	South Africa	2,985	57,300
N. America:	Canada	9,950	190,800
	United States	11,554	221,600
	Mexico	1,227	23,600
S. America:	Argentina	1,804	34,600
	Brazil	731	14,000
	Paraguay	189	3,600
	Peru	642	12,300
Middle East:	Iran	1,490	28,600
	Israel	2,541	48,700
	Lebanon	533	10,200
	Turkey	743	14,200
Asia:	China	706	13,500
	India	218	4,200
	Japan	3,679	70,600
	Korea	1,020	19,600
	Nepal	11	210
	Philippines	329	6,300
	Viet Nam	124	2,400
Europe:	Austria	4,013	77,000
	France	4,380	84,000
	W. Germany	5,922	113,600
	Greece	2,250	43,200
	Ireland	3,170	60,800
	Italy	3,284	63,000
	Netherlands	6,224	119,400
	Norway	5,263	101,000
	Portugal	1,050	20,100
	Spain	2,399	46,000
	Sweden	6,046	116,000
	Switzerland	3,340	64,100
	United Kingdom	5,268	101,000
	U.S.S.R.	5,259	100,900
Oceania:	Australia	6,657	127,700
	Fiji	403	7,700
	New Zealand	3,617	69,400
	Samoa	160	3,100

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[a] *Data are from the 1977 Statistical Yearbook, United Nations, New York, New York. Consumption is based on apparent consumption of coal, peat, lignite, petroleum products, natural gas, and hydro- and nuclear-electricity. Wood and food are not included.*

[b] *The unit of consumption stated by the United Nations is kg coal equivalents per person. The calories/person/day figures are derived on the basis of one coal equivalent = 7,000 calories/gram, or 7,000 Calories/kg.*

EVALUATING/ADAPTING THE TEXT

Some questions which should be considered when evaluating the cultural content of the text are the following:

1. Is culture an integral component of each unit/chapter?
2. Does the cultural component complement the lexical component in each unit?
3. Is there provision for student participation in cultural activities?
4. Does the treatment of culture progress beyond the cognitive level?
5. Is culture presented in a variety of interesting and stimulating ways?
6. Are a variety of target language cultures represented?
7. Does the text present varied segments of society within a given culture?
8. Can the cultural components help meet the global goals discussed in the previous pages?
9. Is the cultural material up-to-date, accurate, and free from stereotypic representation?

ACTIVITIES

1. Use the nine questions on the previous page to rate your textbook in terms of its general cultural presentation.

2. It is generally acknowledged that the textbook alone cannot provide for the thorough presentation, discussion of and participation in the target cultures. But cultural elements in the text offer a good "springboard" for teacher or student-developed activities. Using the instrument below, rate the global "potential" of at least two cultural segments from your current textbook (photographs, drawings, cultural notes, cultural readings, etc.). How could you adapt this segment to improve its global rating?

GLOBAL POTENTIAL RATING SCALE

TEXTBOOK: ______________________________

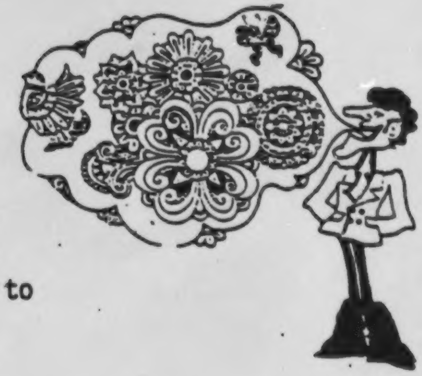
CULTURAL SEGMENT AND PAGE NO.: ____________________

Will this material help the student:

	High Potential				Low Potential
1. Understand cultural conditioning?	5	4	3	2	1
2. Understand the functions of place, time, age, sex, etc.?	5	4	3	2	1
3. Develop an awareness of the cultural connotations of verbal/non-verbal language use?	5	4	3	2	1
4. Learn conventional behavior?	5	4	3	2	1
5. Decrease ethnocentric perceptions?	5	4	3	2	1
6. Decrease stereotypic perceptions?	5	4	3	2	1
7. Increase the ability to emphasize?	5	4	3	2	1
8. Develop constructive attitudes toward diversity?	5	4	3	2	1
9. Develop constructive attitudes toward change?	5	4	3	2	1
10. Develop constructive attitudes toward ambiguity?	5	4	3	2	1
11. Develop constructive attitudes toward conflict?	5	4	3	2	1

Total Score: ____________

THE STRATEGIES



Perhaps the most common approach to "teaching" culture is that of the lecture. In its best form it will be spiced by visuals, accounts of personal experiences, travels and anecdotes of the instructor, will focus on cultural specifics and will be followed by both directed and free inquiry. But in its worst form, the lecture may appear dull, bookish and irrelevant to the student who is given little opportunity to participate in the cultural experience.

The lecture is, of course, not the only method of teaching culture. The following strategies are offered to acquaint you with some of the methods which have proven very successful in helping students "internalize" specific cultural concepts.

Culture Assimilators

This technique presents a series of "critical incident" episodes (in English or the target language) in which a U.S. American and a target culture native interact. The American encounters a situation which he finds puzzling or stressful due to a lack of understanding of a particular aspect of the target culture.

The student reads the episode and then chooses the correct response from four plausible explanations. Programmed assimilators provide feedback for each response, indicating when and how the student has erred in his selection.

An important question to consider when developing a culture assimilator is whether or not it forces the student to confront ambiguity. Recognizing and learning to cope with ambiguity are primary skills of cross-cultural understanding. For this reason, the culture assimilator, when well-constructed, is probably more effective as an introductory activity than as a summative or concluding activity.

SUGGESTED FORMAT FOR PROGRAMMED CULTURE ASSIMILATOR

(Vary to suit your needs)

TOPIC:

COORDINATES WITH TEXT: (If basic point of culture coordinates with a certain unit or piece of literature, cite title of text, author, and page involved.)

INFORMATION PARAGRAPH: (Introduces the characters, sets the scene, and describes the situation which could lead to cross-cultural misunderstanding.)

ALTERNATIVE EXPLANATIONS FOR THE MISUNDERSTANDING: (List 4-5 choices, all of which should seem plausible at first glance.)

1.

2.

3.

4.

DISCUSSION OF ALTERNATIVES: (The response to each choice should contain additional cultural information relative to central point of culture.)

1. Sorry, but . . .
2. Although your choice is logical for an American, . . .
3. In some cultures this would be a reasonable assumption, but. . .
4. Correct choice! The situation is. . .(etc.)

SAMPLE CULTURE ASSIMILATORS

In an American classroom, the teacher is returning some tests to the students. Susan, an American, asks the visiting exchange student from France, Marie-France, about her mark:

Susan: What kind of mark did you make on that last test?

MF: I hope I did well; I studied for four hours. (After the test is returned. . .) I made 100. What does that mean?

Susan: That means you had a perfect paper.

MF: (Astonished) A perfect paper???

Why is Marie-France surprised?

A. She knew she did not have her letters within the lines/graphs.

B. She did not use ink.

C. For the French school child there is no such thing as a perfect paper.

D. She felt a perfect paper would have required at least eight hours of study.

(Answer: C)

Mr. and Mrs. Jones are visiting Mexico City. They have gone to the market to buy a few items. They stop at a booth to purchase a sombrero for their son. The señora greets them, and Mr. Jones asks the price. "Veinte pesos, señor," the señora tells him. Mr. Jones takes out an American \$20 bill and hands it to her. She acts insulted. Mr. Jones is confused. Why?

A. The señora doesn't like "gringos."

B. The señora wants to chat with Mr. Jones.

C. The señora doesn't want American money.

D. The señora expects a tip. (Answer: B)

Two American students, Mark and Sue, find themselves in Paris wishing to view a movie. After much deliberation, they choose a French western. Neither of them speaks French fluently, so they are apprehensive about buying tickets, handling money, etc. They succeed in purchasing tickets without any grave communication problems, so they proceed to enter the theater. They are met by a woman carrying a flashlight who leads them to their seats. As they seat themselves, the woman remains standing, staring at them. Mark and Sue are perplexed.

A. They have sat in special seats reserved for VIP's.

B. The woman is waiting to take their order for refreshments.

C. They are expected to give the woman their ticket stubs.

D. The woman is waiting for a tip.

(Answer: D)

Tom, an American exchange student in Madrid, is very fond of Isabel, a sixteen-year-old schoolmate. He decides his Spanish is good enough to ask her for a date. He meets Isabel before class begins and suggests that they go to a movie that night and that he'll pick her up about 8:00 at her place. Isabel seems flustered and hesitates to reply. She finally suggests that she and their friends Carla and Juan Carlos meet him in front of the theater at 6:00 instead. Tom is crestfallen and fears that he has been rebuffed. What is a probable reason for Isabel's response?

A. She is really too young to date and will have to sneak out to meet him.

B. She does not feel it is proper to be alone with someone on the first date.

C. Spaniards are always late so they usually arrange to meet each other at least two hours in advance so that everyone will arrive on time.

D. Spanish parents do not approve of their children dating foreigners.

(Answer: B)

Jennifer Jones, a tourist from Alabama, is in Spain with a group of fellow office workers observing the branch office in Sevilla during the Easter holidays. In the procession of a parade she closely observes a group of men wearing long robes and long pointed hoods which cover the face. They are walking along in solemn silence in time to the slow beating of a drum. Following them is another group of men wearing heavy cumbersome chains. Jennifer turns and asks one of the Spanish women where the prisoners are being taken. The Spanish woman looks at her and shakes her head.

A. The chained men were being displayed as a deterrent to other potential criminals.

B. It was a display of the power and terror inspired by the hooded figures.

C. The hooded and chained men were penitents following long religious tradition.

D. It is customary for prisoners to be paraded through the streets on holidays.

(Answer: C)

Two Americans were traveling by car along a narrow, paved road through the Mexican countryside. Ahead loomed an even narrower bridge, which would obviously support only one vehicle at a time. As they approached the bridge, the Americans noticed a large, dusty truck filled with farm laborers also approaching from the other side. Since both vehicles could not use the bridge simultaneously, and since their own vehicle was closer to the bridge, the Americans naturally expected the truck to wait. However, the truck suddenly flashed its headlights and sped forward onto the bridge, causing the Americans to brake sharply and move to one side. Why did this happen?

A. Mexicans like to assert their "machismo" at the expense of road courtesy.

B. The Mexicans, having warned the Americans of a highway patrol trap ahead, assumed their own entitlement to the right of way in exchange for the favor.

C. The truck was a government vehicle and all government vehicles have right of way.

D: In Mexico there is a rule that whoever signals first is given right of way to the bridge.

(Answer: D)

Sid, a young American teenager, is a high school Spanish student. Presently, he is on a six-weeks educational tour of Spain with his teacher and twelve fellow class members. Sid has been very busy seeing as much as he possibly can in order to better appreciate the Spanish way of life. From his observations, Sid has learned a great deal and he is quite proud of his accomplishments in such a short time, but there is admittedly something that troubles him. Sid is well aware of the American teenager's love affair with the automobile. So many teenagers in the United States have cars; however, from what Sid has been able to detect, Spanish teenagers don't have them. Why do Spanish teenagers not have cars?

A. Spanish teenagers are more concerned about receiving a quality education than about buying, operating and maintaining a car.

B. Cars are so poorly constructed in Europe that parents consider them unsafe for their children.

C. Since Spanish teenagers don't have incomes of their own, they are dependent upon their parents for spending money. Therefore, cars are out.

D. Spanish streets are quite narrow. Therefore, to restrict the number of vehicles, teenagers are denied cars.

(Answer: C)

Susan Smith, an American coed majoring in French, was spending a summer abroad in Cannes. The host family included a teenage brother and sister who immediately included Susan in their summertime activities. During a picnic outing at the beach, with many of the friends of the host brother and sister, Susan met a very attractive university student named Maurice. Maurice was generally with the students when they met for a movie, a cafe, listening to records at one the teen culture centers, or wherever Susan went. She and Maurice seemed to have so much in common and always had lively and sometimes quite personal conversations. Susan became more and more perplexed because Maurice never asked her out alone. The problem was:

A. Parents do not allow couple dating among teenagers.

B. Serious dating comes after the Frenchman has completed studies at the university and has a job.

C. When students go out in groups, they go "dutch." Maurice comes from a poor family and can't afford to take Susan out.

D. Maurice was a wolf and knew he would not be able to control himself alone with a gorgeous American blonde.

(Answer: B)

Anne is an American visiting a family in Morocco. She is very excited about the first meal that she is going to share with the family. The aroma of the food has her mouth watering. She can hardly wait for the meal to be served. She approaches the dining area of the home and sees the food on the table. The father and two sons are seated and are already eating. As Ann begins to walk into the room, they look up in surprise. The mother stops her and says, "No, no, you must wait in the other room." Ann is very puzzled by the mother's behavior.

A. The family is planning a surprise party for Ann (as they always do with foreign visitors) to welcome her to Morocco.

B. The Moroccans are very close knit and don't approve of sharing important family time with a stranger.

C. Moroccan men and women eat at separate times and in separate rooms.

D. Ann is not dressed properly. In Morocco, women are not permitted in the presence of men unless they are veiled.

(Answer: C)

Mary Jones, an exchange student in Montpellier, is asked by a classmate, Yvonne Pelletier, to be one of her "witnesses" in her marriage which will take place next month. Mary is excited and eagerly anticipates what her bridesmaid dress will look like, which usher will escort her to the rehearsal dinner, etc. She asks Yvonne about the dress and when the rehearsal will be. Yvonne tells her to wear a street dress and that there will be no rehearsal--she seems surprised by Mary's question. Why do you think she was surprised?

A. She didn't want Mary to go to a lot of expense as it was an informal wedding.

B. The wedding was held on short notice and they didn't have much time.

C. The witnesses are present only at the civil ceremony in the mayor's office--they have no part in the religious service.

D. Only the bride and groom rehearse.

(Answer: C)

Betty, an exchange student from South Carolina to Nicaragua, has sat down to dinner with her Nicaraguan family. Everyone has been eating, drinking, and talking about some of Betty's new experiences. Betty is inquisitive about the political situation in Nicaragua so she brings up the subject with her family. All of a sudden everyone at the table looks at her strangely, with raised eyebrows. The father of the Nicaraguan family quickly changes the subject. Betty cannot understand their rather rude behavior. Which of the following best explains the family's behavior?

A. The subject of politics is "taboo" at the dinner table.

B. The family does not believe that a woman has the intelligence to talk of such things as politics.

C. Betty is only 16 and is not considered knowledgeable enough to talk about such an "adult" subject.

D. Everyone at the table is afraid to talk about the government in any way or to express opinions about the government.

(Answer: A)

Harold, an American from Hartsville, S.C., is spending a summer in Barranquilla, Colombia. He is a guest at the house of the Munoz family. Roberto, the oldest son, invites Harold to eat in a restaurant uptown so that they can browse around the shops afterwards. Roberto and Harold get in Roberto's car and Roberto starts driving. They are talking about trivial things. Roberto comes to a stop sign, barely stops, and keeps on driving. A man behind him blows his horn and passes him in a hurry. In a few minutes, they are at a busy intersection. Every driver is blowing his horn. They are suddenly caught in a traffic jam and the driver behind Roberto's car starts shouting at Roberto, " Hey, hombre, apurate, manejas como una morrocoya, que es la vaina, apurate!"

Roberto ignores him while Harold cannot believe what he sees. Everybody starts moving. It's a two lane street but you can see three and sometimes four cars driving in one direction.

They are almost at the restaurant and Roberto is driving way beyond the speed limit. Suddenly half way through the block, a lady and her child cross the street in a non-walking zone. Roberto barely has time to put on the brakes and slow down. By now Harold is breathless, nervous and upset. All this time he has not seen a single "policia" around. He doesn't know what to think about Colombian people when it comes to traffic rules. What is the explanation?

A. Colombians are all crazy people.

B. There were no police around so they all knew they wouldn't get caught.

C. Colombians do not obey traffic rules even if police are present.

D. No licenses are required to drive a vehicle and therefore no one knows the rules of the road.

(Answer: C)

---

* Joe, an exchange student from Michigan to Madrid, Spain, has been invited by a group of classmates to his first party. Everyone has been standing around drinking "refrescos", eating food, and talking about school and "futbol." Joe feels a bit left out of the conversation as he is newly arrived. He is also somewhat bored by this type of party. He asks the group he is standing with where they can get some "booze" to get high and liven up the party. The others just look at him strangely, with raised eyebrows. Joe then asks if anyone has a joint or knows where to get some pot so they can get "turned on." The young people with Joe start to move away, leaving him alone. He is very puzzled that none of the other teens want to have fun and that they are so unfriendly. Which of the following alternatives would best describe the reason for the students' behavior?

A. Joe was not 21, nor were the others. There is a strictly enforced age limit to buy liquor. Marijuana is not sold anywhere, legally or illegally.

B. The students were offended that Joe did not believe in the "B.Y.O." system. They thought he should bring his own "stuff" if that was what he wanted, instead of expecting others to provide it. Liquor and marijuana are expensive in Spain.

C. The others thought Joe was too aggressive for a newcomer. The use of alcohol and marijuana by teens is "taboo" as it is in the United States. If they knew Joe better, they would drink and smoke with him.

D. Spanish teenagers just don't like to get "high."

(Answer: D)

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NEH Institute, Purdue University
Summer, 1981

Culture Mini Drama

The mini-drama consists of 3-5 brief episodes, each of which contains one or more examples of miscommunication. Additional information is made available with each episode, but the precise cause of the misunderstanding does not become apparent until the final scene. Each episode is followed by a discussion led by the instructor.

The purpose of the mini-drama is to expose the student to a "process of self confrontation." The student is led to experience the vagueness of much cross-cultural communication due to the different cultural connotations of words. By making the same incorrect assumptions as the Americans of the drama, the student has the chance to demonstrate to himself his own tendency to jump to false conclusions because of his own culturally determined "silent" assumptions.

During the discussion periods, the teacher should avoid narrow-scope questions which elicit either "yes" or "no" answers.

Again, the effectiveness of such a technique depends on the extent to which it forces students to cope with and hypothesize about ambiguous situations.

The sample mini-dramas which appear on the following pages were developed by South Carolina foreign language teachers.

SUGGESTED FORMAT FOR MINI DRAMA

TITLE:

COORDINATES WITH TEXT:

SETTING:

CHARACTERS:

SCRIPT: (depicts three separate scenes or acts in which cultural misunderstanding leads to confusion or hostility. The script brings the actors to a moment of peak frustration and then stops).

ACT I
(discussion)
ACT II
(discussion)
ACT III
(discussion)

POINTS FOR DISCUSSION: (list the cultural points which are illustrated by the drama and should be brought out in the discussion which follows the presentation.)

1.

2.

3.

4.

An American husband and wife are staying at a first-class hotel in Paris.

Husband enters room.

Wife: Did you find it?

Husband: No, I've been walking up and down the hallway but I couldn't find the ice machine anywhere.

Wife: Are you sure you looked everywhere? Maybe you should have asked somebody?

Discussion

Where would you find the ice machine? Would it be near the coke machine? Why could he not find the ice machine? What procedure would you follow to locate some ice?

Wife: Well, I guess we'll call room service.

Husband: Okay, you call!

Wife: (She turns to the phone.) Hello, room service? ... We would like some ice sent to Room 614.... Room 6...1...4... ICE! I...C...E! Yes.... Yes, that's right. Thank you.

Discussion

Why is she having so much trouble... The French do not like Americans, her French is poor? How do Americans expect room service to respond - quickly, effeciently?

Person from room service knocks. Husband opens door. Room service enters room.
Husband (aside to wife): He sure barges right in!
Wife: I'm glad I'm dressed.

Discussion

Why does he come right on into the room? What kind of character does this portray to you?

Room services presents a slip of paper to the husband.
Husband: What's this?
RS: 15 F
Husband: 15F? You expect me to pay for this ice?
RS: But you ordered the ice, Monsieur?
Husband: I've never heard of paying for ice, much less $3.00. I don't believe this, I'm calling the manager.

Discussion

Why is the American indignant? What is room service trying to do? The manager called the concierge, what is his role in a French hotel?

Concierge arrives.
C: What is the problem here?
RS: The American does not wish to pay for the ice.
C: Did you order the ice, monsieur?

H: Yes...
C: Well, if you ordered the ice, you must pay for it.
H: This is highway robbery.
C: Monsieur, ice is not very common in France. There is not a great deal of refrigeration here as in America.

A follow-up discussion explains the cost of electricity in France, difference in life styles. Also, room service views opening the door as admittance to the room.

Christmas in Spain

Characters: Narrator
Mr. Smith
Mrs. Smith — Texans
Sr. Moreno
Sra. Moreno — Wealthy Spanards

Nar.: The Smiths are spending Christmas week in Barcelona. The Smiths have met the Morenos at the American Embassy party a few days before and the Morenos have invited them to spend Christmas Day with them.

(Mr. & Mrs. Smith are at the front door. It is 11:00 a.m.)

Mrs: Dear, did you remember to put the Christmas gifts for the Morenos in the car? You know how hard it was for us to get these gifts wrapped in pretty Christmas paper. I guess Spanish people all wrap their own presents so that must be why you can't get them wrapped in stores.

Mr. Yes, dear. Do you think we spent enough on them? I don't want them to think we're cheap, but I also don't want them to think we're trying to buy their friendship.

Mrs. I think they're all right. But you know, I bet they had the same problems. You know, I sure do hope they didn't buy me one of those Damascene bracelets. They're so tacky.

(They ring the doorbell. After a long delay, the SRA., looking slightly ruffled, finally opens the door. The Smith's look surprised as does Sra. Moreno)

DISCUSSION

Sra: Pasen, come in.

Mrs: Thank you. Here, George, give those to Mrs. Moreno. Merry Christmas.

SRA: (looking puzzled) Gracias.

Mr.: You did say you had one daughter, right?

SRA: Yes, Maria Elena.

Mr.: Wanted to make sure we didn't forget anyone here at Christmas time.

(Sr. comes out of sala to find out what's going on just inside his front door)

Sr.: Bievenidos. Mi casa es su casa.

Mr.: The same back at ya. (hand held out) Put er there, pawdna.

(Sr. after a slight delay shakes the American's hand by putting his left hand under Smith's elbow. He continues to hold Smith's a little while while standing very close to the American. Smith steps back quickly and looks at his wife with a distasteful expression on his face. The Sr. then approaches Mrs. Smith and kisses her on both cheeks. As he is standing close to Mrs., she is flattered but somewhat flustered.)

Mrs: Oh my!

(Mr. Smith's facial expression is one of disapproval and possessive jealousy)

DISCUSSION

Nar: The rest of the day passes slowly as the Smiths wait for the Morenos to give them their presents. Finally, at the end of the day, the Smiths leave.

Mr.: Well, talk about cheap. They didn't even have a small present for either of us.

Mrs.: And it's Christmas too. I thought everyone exchanged gifts at Christmas and did you notice you could hardly tell it was Christmas - no tree, no holly, no stockings hung around; and with a child too. All you saw was that elaborate Nativity scene.

Mr.: Well, that's Spaniards for you - and after all that, he had the audacity to kiss all over you, too.

Mrs: You're right, it was kinda unexpected. (secretive smile obvious on her face)

Mr.: I know...let's go to the ambassador's house and have a glass of Christmas Cheer. At least we'll be among our own kind.

DISCUSSION

Amb: Oh, no. Here in Spain, only the servants are gifted at Christmas. The exchange of presents occurs on Epiphany. Also, the correct distance physically for conversation is much closer here in Spain and if you persist in backing off, you will be thought to be rude. Spanish people also have a lot more physical contact with each other. It's entirely appropriate to touch someone when you're talking to them. That's why he held your hand after he shook it, Mr. Smith; and as for kissing you on your cheeks, Mrs. Smith, that was merely a means of greeting you as one of their friends.

I. 1. Why do you suppose the Smiths could not get their gifts wrapped in Christmas paper in the Spanish stores?

2. Why do the Smiths worry about the amount of money spent on the gifts?

3. Why do the Smiths look surprised at the Sra's disarray? What could be a possible explanation for her slightly ruffled condition?

4. Why would the Sra look surprised when she saw the Smiths since she obviously invited them for Christmas?

II.

1. Why would the Sra look upset when she receives 3 gifts in Christmas paper?

2. Why was the Smith response inappropriate to the greeting offered by Sr. Moreno?

3. How would you feel if someone you didn't know well shook your hand like Sr. Moreno shook Mr. Smith's hand?

4. Why is Mr. Smith repelled by the closeness of Sr. Moreno both physically and emotionally?

5. What does Mrs. Smith's reaction tell us?

III.

1. Why wouldn't the Moreno's have a gift for the Smiths who were obviously invited guests?

2. Why were there no decorations?

3. What is the significance of the Nativity scene in Spanish homes?

Culture Capsules

A culture capsule consists of a brief (1-2 paragraphs) explanation of one minimal difference between an American and a target custom, accompanied by illustrations or relevant realia.

Whereas in assimilators the student has to identify culturally appropriate explanations, in the culture capsule, the explanation of the cross-cultural difference is presented to the student via both textual description and media or hands-on activities.

Capsules can be prepared by students for oral delivery and in-class discussion.

CULTURE CAPSULE: SPANISH SYSTEM OF NAMES

I. Diálogo - Oral practice (reading)

II. Introduction of word "apellido." Questions about dialogue.

III. Discussion of Spanish system of names; acquainting students with various ways to say a name. Use handout of family tree to illustrate.

IV. Students practice saying names of members of the family in various ways, for example:

Doña María

Sra. Pérez
Sra. Blanco Alvarez de Pérez Montilla
Sra. de Pérez Montilla

V. Students practice saying their own names in various ways:

a. ¿Cómo se llamaba su madre antes de casarse?
b. ¿Cuál sería el nombre de usted?

VI. Test question:

Pablo García Latorre ←---------------→ Margarita Gutiérrez Sans

Tomás ____________________

El correo

(Developed in Spanish or English)

The following takes place in a small town in Spain. James Albert Michener, in the novel, Iberia, gives us an idea of the problems that can arise if one is not aware of the Spanish system of names.

A friend has called Mr. Michener to inform him that there is a letter for him at the post office. But when Michener goes to pick it up, he finds himself in a strange situation.

Michener: Good day, sir. I came to pick up my mail.
Employee: Good day. Do you have your passport?
Michener: Here it is.
Employee: Thank you. Just a minute, please.

A few minutes pass

Employee: I'm sorry, but there's nothing for you, sir.
Michener: That's impossible! I'm sure there's a letter here for me. Please go look again.
Employee: I'm sorry, Señor Albert. I can't find anything for you.
Michener: Excuse me, sir. My name is James Albert Michener. Perhaps if you look in the file under "M" you will find it.
Employee: Please, Señor Albert. I know what I'm doing. There is nothing here for you.
Michener: But sir. . .if you will listen to me for a moment. . .I'm sure there is a letter for me here in the file "M".
Employee: Señor Albert, I'm losing my patience. I have told you that we have not received a single letter for you.

Michener telephones some friends and returns shortly. Soon his friends arrive and explain everything to the employee.

Employee: You in the United States have very strange names. In Spain we have two "apellidos" (surnames); the first is the paternal name, the second is the maternal name. We use our paternal surname. Pardon me, Señor Albert, for the inconvenience.

Discussion

Every Spaniard, male or female, has two surnames (apellidos), the first and more important being the father's and the second, the mother's. Thus Pedro Pérez Montilla can properly be referred to as Señor Pérez Montilla, or simply as Sr. Pérez, but never Sr. Montilla. Spanish also has the little words "don" and "doña" which have no English equivalents and cannot be translated; they are used only preceding a given name, allowing one to refer to a man or woman by the given or first name with no presumption of intimacy. Thus, our friend may be called Don Pedro or Señor Don Pedro Pérez Montilla. When he marries María Blanco Alvarez, his wife does not surrender her surnames, but merely adds his, preceded by the preposition "de," so that her name becomes Maria Blanco Alvarez de Perez Montilla. She may be properly addressed as Doña María or as Sra. Pérez or as Sra. Blanco Alvarez de Pérez Montilla. or as Sra. de Pérez Montilla.

Frequently paternal and maternal surnames are joined by either a hyphen or an "y", which means Don Pedro's son could be named Antonio Perez Blanco, or Antonio Perez-Blanco, or Antonio Perez y Blanco (although the latter has become less popular in recent years). Many Spaniards today simply omit the maternal surname entirely or abbreviate it to a single letter. If Don Pedro and Dona Maria belong to the nobility, their son will adopt the name "Sr. Don Antonio Perez Montilla y Blanco Alvarez.

When a man has a family name which is unusually common, and a maternal name which is less so, he becomes known by the more distinctive of his two names. The five most common "apellidos" are, in order of frequency:

García
Fernández
López
González
Rodríguez

Just as the Englishman named Smith or Jones is accustomed to adding a hyphenated second name such as Smith-Robertson, so the Spaniard becomes Garcia-Montilla.

Examples:	Federico García Lorca	(Lorca)
	Pedro Gonzalez de Mendoza	(Mendoza)
	Gonzalo Jimenez de Cisneros	(Cisneros)
	Benito Pérez Galdós	(Galdós)

Student Activity:

1. Develop a family tree for your family, "Spanish style."

CULTURE CAPSULE: CURRENCY

I. Diálogo (in Spanish): Oral reading, practice taking parts.

II. From dialogue, students estimate the value of the Mexican peso. They are to be aware that the system of exchange is in a constant state of flux, that the value assigned to these units is constantly changing.

III. With the use of the handout on currency exchange values, students estimate the price of the "bolso" in various monetary units of the Spanish-speaking world.

IV. Discussion of methods of conversion:

$\$18 = 18 \times 100 = 1800$ pesetas
1800 pesetas $= 180 \div 10 = \$18$

Peso mejicano $= \$0.08$.
12.5 pesos $= \$1.00$

Thus: $\$18 = 18 \times 12.5$ or $1800 \div 8 = 225$ pesos
225 pesos $= 225 \times .08 = \$18$

V. Sample problem:

1. Usted tiene 650 pesos mejicanos. ¿Cuánto tiene usted en pesetas españolas?

   $650 \times 8 = 5200$ . .

   ¿en escudos?
   ¿en colones?
   ¿en dólares?

2. Ana compró un vestido en Venezuela y pagó 76 bolívares. Belita compró otro en Colombia y pagó 468 pesos. ¿Cuál de las dos muchachas pagó más?

3. Usted tiene 313 pesos mejicanos. Compra un vestido que vale $23. ¿Cuánto cambio recibiría en pesos mejicanos?

4. Gloria tiene $30. Quiere comprar:

1 par de zapatos	650 pesetas
1 bolso	475 pesetas
2 discos	100 pesetas cada uno

   ¿Cuánto tiene que pagar? ¿Tiene bastante dinero? ¿Cuánto le quedará despues de comprarlos?

VI. Display of Spanish coins.

VII. Test question would be one similar to the examples above, restricting it to the Mexican peso and the Spanish peseta.

María (a Mexican) and Elena (a student from the U.S.) are shopping in New York. As they walk through the streets, they admire the things in the store windows.

Elena:	What a beautiful straw purse! Mine has broken and I really need a new one.
María:	Well, let's go inside and see how much it is.
	The girls enter and the clerk comes to assist them.
Clerk:	Good morning, ladies. Can I help you?
Elena:	Good morning. We were looking at that straw purse in the window. I love it! Could you show it to me?
Clerk:	Sure. . .here it is.
Elena:	It really is pretty, isn't it, María? How much is it, ma'am?
Clerk:	That purse costs $18. It's a very popular one--we've sold a lot of them.
María:	Eighteen dollars. . .How much would that be in Mexican pesos? Let's see. . .225 pesos. Elena, don't you think that's a bit expensive?
Elena:	Why do you say that? Would it cost less in Mexico?
María:	Well in many shops in Mexico things don't have fixed prices. You have to bargain to arrive at a reasonable price.
Elena:	That business of bargaining seems like a good idea to me, but in the U.S. you don't have to pay at all.
María:	What? Are you all thieves?
Elena:	Of course not. I have one of the best inventions of the U.S. The credit card. With this magical little thing I can have just about anything--free!
María:	Until the bill arrives at the end of the month. . .
Elena:	Hush! We don't think about that. Let's buy the purse.

Currency Exchange Rates
(As of September, 1981)

Country	Unit	Value in U.S. dollars
Spain	peseta	.01021
Mexico	peso	.03950
Chile	escudo	.0255
Costa Rica	colon	.0475
Argentina	new peso	.00023
Colombia	peso	.0188
Ecuador	sucre	.0327
El Salvador	colon	.3981
Venezuela	bolivar	.2322

CULTURE CAPSULE: THE SPANISH EDUCATIONAL SYSTEM

I. Students are to write their ideas of the educational system in the U.S., including major problem areas.

II. Dialogue--read orally, practicing and taking parts (if Spanish version used).

III. Explanation of "bachillerato." Discussion of dialogue by use of questions, bringing out points of contrast and similarity between the two systems.

IV. Discussion in English of educational system in Spain, using handout to illustrate structure. Bring in curriculum, role of the Church, position of women, current problems facing the system today. Compare with that of the U.S.

V. Programs for study abroad.

VI. Test item: Contrast 5 aspects of the Spanish and U.S. educational systems.

La educación

Charles, a student from the U.S., and Jose, a student from Spain, attend the same university in South Carolina. Charles, who is always complaining, meets Jose after class.

Charles: We're all slaves of the system! What a regulated life! Do this, don't do that! That professor makes me so mad. . .The whole system infuriates me!

José: Well. . .

Charles: Don't you agree?

José: Well. . .

Charles: Work, work, work! When do we get to rest? Tell me, Jose, what do you think of the educational system in the U.S.? Is it the same in Spain?

José: It's different in some ways and similar in others.

Charles: What kind of an evasive answer is that? What do you mean?

José: For example, the universities here offer more courses to choose from. In Spain, our curriculum is more or less fixed by the government.

Charles: We have certain courses here that we have to take also. It depends on the area of study we pursue. . .very boring courses. . .

José: That's true, but they also offer additional courses that the students want. In Spain, the government dictates what we can study.

Charles: Does everybody have to go to school in Spain?

José: Up until the age of 14 years. . .

Charles: Wow! That's great. . .I wish I were Spanish.

José: But the rest of your education depends on the type of career you are preparing for.

Charles: If I wanted to be a lawyer, what would I do?

José: You would have to attend the "bachillerato general" for four years--until you were 16 years old. Then there are two years more of specialization in "letters" and a year of pre-university studies. Before being admitted to the university, you have to pass a government exam.

Charles: And the women. . .Do they get the same education?
Jose: Yes, more or less. But the majority don't attend the universities. Don't you think women ought to stay at home?
Charles: I agree. But you better not talk like that here, my friend. Later, I'll tell you all about the "women's movement"--it's another complaint I have.

Spanish Educational System

I. Structure

A. Primary
1. Iniciación (3-6 years)
2. Elementaria (6-9 years)
3. Perfeccionamiento (10-11 years)
4. Iniciación profesional (preparation for work - 14 years)

B. Secondary (Examen de Ingreso)

1. Bachillerato general
a. elementaria (4 years)
b. superior (2 years)
c. preuniversitaria (1 yr. perparation for university study)

2. Escuelas de Comercio
a. Entrance based on completion of Bachillerato Elemental
b. Consists of two cycles, three years each. The second three years is for certification for "maestro de comercio."

3. Bachillerato Laboral
a. Provides access to higher education
b. 2 cycles
1a. elementaria (5 yrs) - agriculture, industry, fishing
2a. especialización (2 yrs)

4. Formacion profesional industrial
a. iniciación or pre-aprendizaje (starts at 12 yrs.)
b. aprendizaje de oficialia (lasts 3 years)
c. third cycle lasts 2 yrs. and gives certification of industrial teacher.

5. Magesterio
a. School for primary teachers
b. Lasts 3 years.

C. Higher

1. Receiving "licencia" involves 5 or 6 years study in particular field.
2. After receiving oral examination, obtain doctorate.
3. There is one state university with 12 branches.

II. Administration

A. Almost entirely responsibility of Ministerio de la Education Nacional
1. Bodies of directors presiding over each area.
2. Strict control.
3. Directs courses, grades, certificates, promotions.
4. Only area not under their control is instruction of religion.
5. 75% of primary level attend state schools.
6. 25% Catholic schools; 17% secondary attend state schools; others on independent study or in Catholic schools.

III. Curriculum

A. Science and technology have been neglected as result of traditional Spanish high schools maintained by the Church.

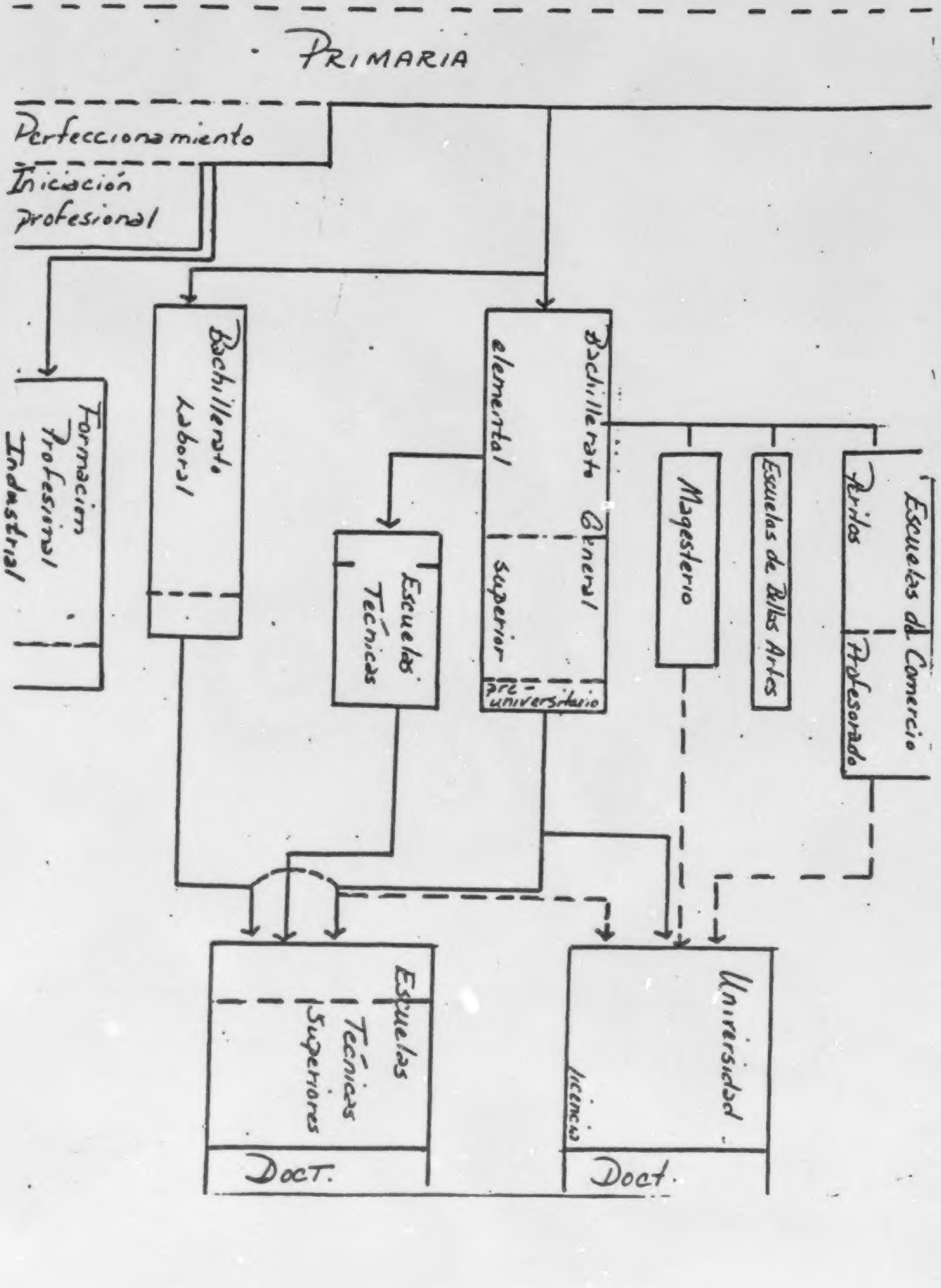
B. Religion required at every level.

C. Emphasis on languages; classics.

D. Patriotism.

E. Teacher shortage

1. Poor pay.


PRIMARIA
Perfeccionamiento
Iniciación profesional
Formación Profesional Industrial
Bachillerato Laboral
Bachillerato General
elemental
superior
pre universitario
Escuelas Técnicas
Magisterio
Escuelas de Bellas Artes
Escuelas de Comercio
Peritos
Profesorado
Escuelas Técnicas Superiores
Doct.
Universidad
licencia
Doct.

SUGGESTED FORMAT FOR CULTURE CAPSULE

(Vary to suit your needs)

TOPIC:

COORDINATES WITH TEXT:

MATERIALS NEEDED:

INFORMATION PARAGRAPHS:

QUESTIONS AND POINTS FOR DISCUSSION

HANDS-ON ACTIVITIES

VOCABULARY TO BE STRESSED:

Culture Clusters

Culture clusters consist of about three illustrated culture capsules which develop related topics, plus one 30-minute classroom simulation which integrates the information contained in the capsules. The culminating simulation or skit is accomplished by having the teacher act as narrator to guide the students (through stage directions) through the appropriate actions and speech.

SUGGESTED FORMAT FOR CULTURE CLUSTER

TOPIC:

CULTURAL GOAL:

PERFORMANCE OBJECTIVES:

TITLE CULTURE CAPSULE I:

TITLE CULTURE CAPSULE II:

TITLE CULTURE CAPSULE III:

SIMULATION:

POINTS FOR DISCUSSION:

Cultural Complement

The foreign language profession is working with what authors have repeatedly referred to as a "content-free" subject area. Since we deal with communication and its medium, language, there is virtually no topic which is not valid for discussion in the foreign language.

Strasheim* has suggested the"curricular complement" approach as a means of increasing the relevance of cultural studies for students. This technique is basically that of one discipline's approach to a topic considered in another discipline.

Strasheim suggests that foreign language teachers meet with teachers of other disciplines to determine where there is "overlap." This could lead to the joint preparation of materials as well as valuable class and teacher exchanges. "While curricular complements need not be taught simultaneously, teachers can use their knowledge of the other discipline's activities as a review of prerequisite knowledge to expand and reinforce student learnings."

* Strasheim, Lorraine. "Globalizing Foreign Languages", in June K. Phillips, ed. Action for the '80's: A Political, Professional and Public Progra for Foreign Language Education, Skokie, ILL: National Textbook Co., 1981

ACTIVITIES

1. Using the cultural universals list, prepare a culture assimilator on some aspect of a selected "universal." Have it reflect the cultural aspect of one of the countries that has traditionally received less emphasis in your classroom.

2. In groups of 2-3, prepare a cultural mini-drama to reflect some aspect or aspects of one of the cultural universals. If possible, select a country which has traditionally received less emphasis in your classroom.

3. List some topics for discussion or projects in the foreign language class which would "complement" the following units in other disciplines:

Ecology and Environment	Science class
Nationalism	Social Studies
World Hunger	Social Studies

Other Strategies

AUDIO MOTOR UNIT

This technique combines linguistic, visual, cultural, and psychomotor experiences to help the student grasp certain aspects of a target culture.

It consists of a series of ten to twenty commands around a central cultural theme. The commands may be recorded or simply presented by the teacher or students. The students watch as the teacher or other students pantomime the actions as each command is given, associating sound with meaning. Then they join the teacher in pantomiming as the commands are given.

Audio Motor Unit

"Faites un Croque Monsieur"

1. Coupez deux tranches de pain.
2. Coupez une tranche de jambon et aussi une tranche de fromage.
3. Chauffez un peu de beurre dans une casserole.
4. Mettez une tranche de pain dans la casserole.
5. Mettez le jambon sur le pain.
6. Et puis mettez le fromage sur le jambon.
7. Couvrez tout avec l'autre tranche de pain.
8. Maintenant tournez le sandwich à l'autre côté.
9. Mettez le sandwich à l'assiette.
10. Pour manger, coupez le sandwich aux petits morceaux.

Bon appetit!

"Une Visite au Maroc"

1. Arrivez en retard.
2. Entrez la maison.
3. Souriez.
4. Dites "bonjour."
5. Serrez la main de votre ami arabe.
6. Baisez la main (votre main).
7. Mettez la main au coeur.
8. Donnez "la cone" du sucre a votre ami arabe.
9. Otez les souliers.
10. Entrez le salon.
11. Asseyez-vous sur le plancher (a table).
12. Prenez le verre.
13. Buvez le the a la menthe.
14. Dites "merci."
15. Dites "au revoir."
16. Dites "in shah-allah".

Una Receta de Mexico
"Tortillas de Harina"

1. Lave las manos.
2. Meta la harina, la manteca y un poco de agua en un tazon.
3. Añade un poco de sal.
4. Mezcla muy bien.
5. Rómpalo en pedacitos pequenos.
6. Ha ga la tortilla.
7. Metala en un sarten.
8. Cocine cada lado un minuto.
9. Sírvalas a sus amigos.

"Mettre la Table"

1. Mettez la nappe sur la table.
2. Mettez l'assiette sur la nappe.
3. Mettez le couteau à droite de l'assiette.
4. Mettez la cuillère à droite du couteau (a la française).
5. Mettez les deux fourchettes à gauche de l'assiette.
6. Arrangez la serviette sur l'assiette (a la française).
7. Arrangez le verre de vin a droite du verre d'eau.
8. Mettez la fourchette pour le dessert et le couteau pour le dessert entre l'assiette et les verres.
9. Ajoutez un panier de pain au centre de la table.
10. Mettez le poivrier et la salière à droite des verres.

"Un Matin de Marthe"

1. Dormez.
2. Ourvez les yeux.
3. Levez-vous.
4. Habillez-vous.
5. Descendez l'escalier.
6. Entrez dans la cuisine.
7. Embrassez votre mère.
8. Asseyez-vous à la table.
9. Prenez un croissant avec du beurre.
10. Versez du café et du lait dans votre tasse.
11. Buvez et mangez.
12. Dites "au revoir" a votre mère.
13. Allez à l'école.

STUDENT RESEARCH PROJECTS

Sample Research Project Model*

Life Styles and Energy Use

Objective: To express the relationship of energy usage to one's life style.

Directions:

Assign students a research project examining the life style of a particular culture and relate the differences in their energy consumption to the student's own life style.

Students could explore the following areas:

1. Methods of housing construction, lighting, and heating.
2. Methods of food preservation.
3. Methods of meal preparation and equipment used.
4. Forms of entertainment.
5. Textile and clothing construction.
6. Methods of farming and food production.
7. Methods of transportation and communication.

Along with a written report, or in place of it, students could present their report orally, give demonstrations comparing the differences and relating life style to the usage of energy, or construct models showing how other cultures do the above.

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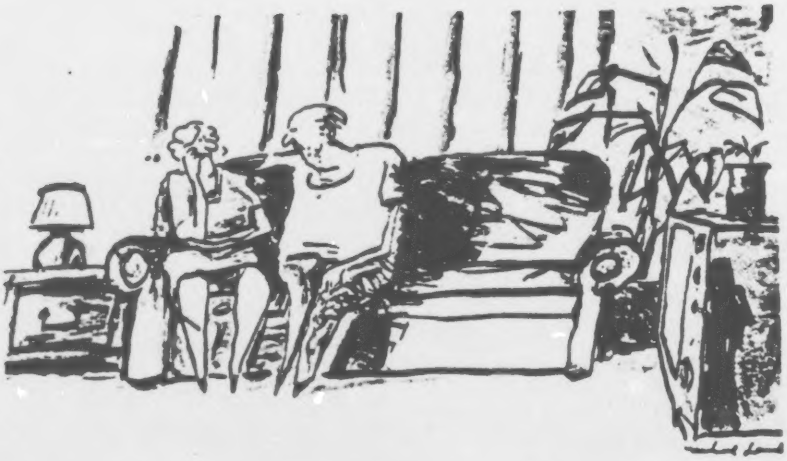
*This activity was developed during a DOE-sponsored workshop directed by Ella Jedlicka at U.N.I., Cedar Falls, IA.

EXAMINING THE MEDIA

Newspapers and magazines (both U.S. and foreign) are not only an excellent source of up-to-date information, but serve as a good base of viewpoint comparison and study of cultural attitudes.

A good source of activities for using the newspaper is "The Newspaper", a mini-culture unit (both French and Spanish series) including duplicating masters, by Renate Schulz and Ned Seelye (National Textbook Company).

Activities for the Spanish classroom may be found in La comunicación, a career exploration unit available from the S.C. State Department of Education.



Mother Jones
July, 1981

"I've been so worried about America's military superiority the last few years. I'm afraid I've neglected you. Can you forgive me?"

HOW MUCH IMPACT?

Directions: Listed below are headlines from U.S. newspapers. Across from each headline are two continuum scales that can be used to measure the degree of impact (from 1, very little to 5, very much) of the event depicted in the headline. Use the first scale to indicate how much impact the event would have on you as an individual. Use the second scale to indicate the degree of impact the event could have on the United States as a nation. Indicate your choices by circling a number from 1 to 5 on each scale.

	Little Impact			Much Impact	
1. El Salvador: Another Nicaragua?					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
2. Communists Warn of Food Shortages					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
3. Fruit Fly Spreads; Japan Curbs Trade					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
4. Rebels in Bolivia Defy New Ruling Junta					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
5. India Nearing Water Depletion					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
6. Reagan Revokes Ban on Export of Hazardous Substances					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
7. Foreign Investment in U.S. Rises 20.2%					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
8. France Sides With Mexico on El Salvador					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
9. Foreign Concerns Making Major Acquisitions in U.S.					
Impact on me	1	2	3	4	5
Impact on U.S.	1	2	3	4	5
10. Senegalese Troups Aid Gambia Against Leftist Rebels					
Impact on me	1	2	3	4	
Impact on U.S.	1	2	3	4	5

USING NEWSPAPERS TO GLOBALIZE THE FOREIGN LANGUAGE CLASSROOM

1. Use a foreign language newspaper and a U.S. newspaper of the same day. Compare the headlines. How many of the events are reported in both newspapers? What events appear only in one? How do they differ? What is the ratio of national to international news items in each? Can you think of reasons why events might be considered more important by a particular newspaper than another?

2. Choose a topic reported on in both newspapers. Read both articles. How are the reports different? How are they similar? Compare the background information included in both articles. How does the particular culture under study influence the journalism?

3. For advanced classes, newspapers of the same language but different cultures can be compared in the same ways. For example, compare a newspaper from a Latin American country, a newspaper from Spain and a U.S. Spanish Daily such as *El Diario* from New York City.

4. Search for editorials in both English and foreign language newspapers that discuss the same topic. How do the viewpoints differ? A good project for an advanced student might be to follow the editorials in a foreign language newspaper and an American paper. Are there significant differences?

5. Compare political cartoons found in foreign language newspapers with those in a local newspaper.

6. Use an ad or cartoon from one of the foreign magazines or newspapers and briefly describe what it reflects about the target culture.

7. Use an article from a foreign newspaper and write a follow-up story for the next day or the next week.

8. Take an article from a U.S. newspaper and rewrite it from the point of view of a target culture.

GENERAL QUESTIONS

Here are some all-purpose questions that can be used to reveal the global links in a great many newspaper stories:

1. What is this story about? (main point)

2. About which country was it written? Where was it written? (Not always the same)

3. Are there any important words we don't quite understand?

4. Does this story relate to a larger question which is of interest to all of us? (energy, travel, etc.)

5. With regard to that broad subject, compare and contrast the situation in that country (as shown in the article) with that of your own home town.

6. Do you need more facts in order to understand fully what the story is saying? Is it important for you to understand it?

7. Who will be affected by the events in this story? Some people more than others? Some now --- some later? No one?

8. Would it be desirable to change the outcome (or probable outcome) of events in this article?

9. Try to place yourself in the position of someone directly affected by the issue under consideration. How would you react if you were directly affected?

FOREIGN LANGUAGE NEWSPAPERS

FRENCH

FRANCE-AMERIQUE, 1111 Lexington Ave. New York, NY. 10021. Weekly

LAKE CHAMPLAIN PRESS, Margaret and Cornelia Sts. Plattsburg, NY. 12901
Monthly

LA NEWS LIBERTE, 275 Rollstone St. Fitchburg, MA. 01421. Biweekly

LE CALIFORNIEN, 1623 Hyde St. San Francisco, CA. 94109. Biweekly

LE TRAVAILLEUR, P.O. Box 543, Linwood, MA. 01525. Monthly

SPANISH

CAMINO DEL PUEBLO, P.O. Box 10, Bernalillo, NM 87004. Weekly

COSTILLA COUNTY FREE PRESS, P.O. Box 116, San Luis, CO. 81152. Weekly

DIARIO LAS AMERICAS, 2900 NW 39 St. Miami, FL. 33142. Daily

EL DIARIO-LA PRENSA, 181 Hudson St. New York, NY 10013. Daily

EL HISPANO, 900 Park Ave. SW., Alburquerque, NM. 87102. Weekly

EL HERALDO DE NUEVA YORK, 152 W. 45 St. Room 932-36, New York, NY 10036

EL HISPANO, P.O. Box 2856, Sacramento, CA. 95814. Weekly

EL INDEPENDIENTE, 519 Central NW., Alburquerque, NM. 87103. Weekly

EL INFORMADOR, 1510 W 18 St., Chicago, IL. 60608. Weekly

EL MANANA, 2700 S Harding Ave. Chicago, IL 60623. Weekly

EL MUNDO, 630 20 St. Oakland, CA. 94612

EL SOL DE TEXAS, P.O. Box 2387, San Antonio, TX. 78298

EL SOL DE TEXAS, 1802 Spann Ave. Dallas, TX. 75203 Weekly

LA GACETA, 2015 15 St. Tampa, FL. 33605. Weekly

LA NACION AMERICANA/LA TRIBUNA, P.O. Box E, Rt. 27, Franklin Park, NJ 08823
Weekly

LA OPINION, 1436 S Main St. Los Angeles, CA. 90015. Daily

LA VERDAD, 910 Francesca St. Corpus Christi, TX. 78405. Weekly

LAREDO TIMES, 111 Esperanza Dr. Laredo, TX. 78040. Daily

LA TRIBUNA DE NORTH JERSEY, 70 Kossuth St., Neward, NJ. 07105. Bi monthly

NEWS, P.O. Box P, Santa Rosa, NM. 88435. Weekly

NOTICIAS LATINAS, 6796 SW 62 Ave. Miami, FL. 33143. Bi-monthly

PORVENIR, 200 E. 3 St., Mission, TX. 78572. Bi-weekly

THE VOICE, 6021 Biscayne Blvd. Miami, FL. 33138. Weekly

Foreign-Language Print Media

Hotalings News Agency, Inc. (142 W. 42nd St., New York, NY 10036. Tel. 212-840-1868) sells a large variety of foreign-language newspapers.

A number of Spanish dailies, weeklies, and monthlies are available through European Publishers Representatives, Inc.; 11-03 46th Ave., Long Island City, NY 11101. Among available titles are: *ABS Actualida Economica, Actualidad Espanola, Blanco y negro, Destino, El Ruedo, Gaceta, Hola Semana, Triunfo Goya, Nuestro Tiempo, Mundo Hispanico, Insula, Te va.*

Spanish-language newspapers from both Europe and Latin America are available through D.R. Hammond; 211 S. Main; McAllen, TX 78501. Latin-American titles include: *Billiken, Claudia, Contenido, Gente, Los Amachados, Los Supermachos la Mujer de Hoy, Mecanica Popular USA, Para Ti, Siempre Tiempo-Hispanoamericano, Vision*, and the Mexico City Sunday Newspaper edition of *Novedades.*

For more specific ideas on how to use Spanish-language newspapers, see *The Newspaper Spanish Mini-Culture Unit*, by H. Ned Seelye (National Textbook Co., 1974, Skokie, IL).

News publications from the People's Republic of China are available (in Chinese only) through China Books & Periodicals (125 Fifth Avenue; New York, NY 10003). The newsletter *Xin-Hua* is also available through China Books & Periodicals. It is an English-language newsletter, published in the People's Republic.

For other foreign-language newspapers, you can go directly to the source. Below is a partial list of French- and German-language journals and their addresses.

FRENCH LANGUAGE

Le Progres. 85, rue de la Republique; Lyon (2e), France
Nice-Matin. 27, av. Jean Medecin; 06007, Nice, France
Le Provencal: 75, rue F. Davso; Marseille, France
Sud-Quest; 8, rue de Cheverus; 33000 Bordeaux, France
Quest France: B.P. 586; 35012, Rennes, France
L'Est Republicain: 5 bis. avenue Foch; 54042, Nancy, France
Le Monde: 5 rue des Italiens; Paris, France
La Presse: 7 rue St. Jacques; Montreal. Canada
La Libre Belgique; 38, rue Fesse-aux-Loups; 1000-Bruxelles, Belgium
Le Soir: 112, rue Royale; 1000 Bruxelles, Belgium
Tribune de Geneve; 42, rue du Stand; 1211 Geneve 11, Switzerland
L'action: 10, rue de Rome; Runis, Tunisia
El Moudjahid: 20, rue de la Liberte; Alger, Algeria
Le Temps du Niger; B.P. 386; Niamev, Niger

GERMAN LANGUAGE

Kieler Nachrichten: Kieler Nachrichten GambH; 23 Kiel 1; Federal Republic of Germany; Fleethorn 1-7
Main Post. Main Presse-Verlag; Richter & Miesner; 8700 Wurzburg; Plattnerstrasse 14
Nurnberger Zeitung; Nurnberg 2; Regensburgerstrasse 40-46
Main Echo: Verlag und Druckerei Kirsch & Co.; Aschaffenburg; Goldbacher Strasse 25-27
Abendzeitung; Noris-Verlag GmbH; 85 Nurnberg; Winklerstrasse 11
Abendpost; Frankfurter Societats Druckerei GambH; 6 Frankfurt/Main; Frankenalle 71-81
Bild: Axel Springer Verlag A.G.; Hamburg 36; Kaiser-Wilhelm-Strasse 6
Neue: Zurcher; Zeitung, Zurich
Munchner Merkur; Munchner Zeitungsverlag; Munchen 2; Pressehaus Bayerstrasse
Neues Deutschland; 108 Berlin, German Democratic Republic; Mauerstrasse 39/40.

This list has been adapted from a resource list of foreign-language newspapers prepared by Renate Schulz, which appeared in the November 1979 issue of GLOBAL PERSPECTIVES. ■

SIMULATIONS

Role playing situations provide a wide range of activities through which students may interact in the second language. The activity is within the capabilities of first-level and intermediate students, provided that communication is viewed as more important than linguistic accuracy. Obviously, the more advanced students will be far less limited. It may be a tightly structured activity in which the students practice with each other. . .In another treatment, one student may take the part of a monolingual speaker of the target language, a second, that of a bilingual who will act as interpreter, and the instructor may take the part of a monolingual English speakers. In that way he may control more easily the context and the linguistic difficulty of the conversation that follows. . .

The most entertaining kind of role-playing activity, to both the class and the instructor is a conflict or problem situation, realistic or whimsical. If the group performing the activity prepares a set of questions in English to be given to their classmates beforehand, it may be a good listening exercise. Questions may deal with identification of the problem, how each participant tries to solve it, what the solution is (if there is any), and the group may ask for specific bits of information. This exercise may also serve to hold the attention of the rest of the class when they are not directly participating.

Suggested Role-playing Activities with a Cultural Dimension

You and your friends are part of the crowd enjoying (the Tour de France, a bullfight, and so on). What are some of the things you see? What are your reactions? What will you do after the presentation is over? Do you all agree or do you have different ideas? Must you call your parents? Do you have to be home by a certain time?

You are living abroad with a family and are not yet used to the foreign culture. Act out a conflict you might expect to experience--perhaps regarding what is served at mealtimes or what times certain activities (like siestas) take place. How do you adjust to the conflict? How do your foreign hosts explain their way of life?

A student from a foreign country is staying at your house. What aspects of American culture may be unfamiliar to him? How do you and members of your family try to make him feel more comfortable?

A foreign exchange student is attending your school. At lunch time she asks about things she does not understand: grading system, amount of homework given, relationships between teachers and students, extracurricular clubs, and so on. She tells you how her school in the foreign country is different from yours. If she feels like it, she talks about teenage social life in her country as compared to what it is like in the U.S.

Sources: Sidney Zelson, Renee S. Disick.

DAILY CLASSROOM ACTIVITIES

The following may be incorporated into daily class activities to maintain the cultural flavor of exercises. These suggestions come from Valorie Wyman, Middleton High School, Charleston, S.C.

1. Encourage students to bring articles to class which relate to target cultures. Take time to discuss them.

2. Have students pretend they are a travel agency. Each student or group of students selects a country to research and develops a campaign with travel posters, presentation, ads, to try to convince the other students to go. Have the class as a whole vote on where they would like to spend their vacation.

3. Substitute names from other parts of the French- or Spanish-speaking world for the typical "Jean Pierre" and "Marie" of the textbook dialogues.

4. Give students a "spot dictation" which focuses on one of the less-commonly taught French or Spanish-speaking cultures and omit certain words to allow students to complete the thoughts. For example, a beginning level class could be asked to complete the dictation with nationalities and language names. This should, of course be done in the target language.

   Benin is a country in ________. The official language is ________ but ________ is also spoken.

5. The "alphabet game" is short and may be played everyday to provide "tidbits" of cultural information. Using the letters of the alphabet in sequence, Day #1: A; Day #2: B; etc., develop a short sentence about some cultural topic which uses this letter. The following sentence is done in English, but these should, of course, be done in the target language:

   Day #1: A   One never arrives at a French home without ________

   A discussion should follow: What do you give the host or hostess when you visit their home? Flowers? Wine? Candy? Why or why not?

6. Proverbs from around the world are effective teaching devices. Have students take, for example, a proverb from Senegal and write a fable around it.

7. To open the doors to the many countries of the French- and Spanish-speaking world, play Quechua or French African music as students enter the class and while you are taking the roll.

8. Screen all textbook exercises to make sure that they are culturally authentic and that they do not merely superimpose the target language on U.S. culture situations.

NATIVE INFORMANTS

Native informants, when available, provide perhaps the best source of accurate up-to-date information about target cultures being studied. Regular planned interviews with such resource persons in the classroom should be an integral part of the cultural program. The following are some "tips" for helping to ensure the successful interaction of students and natives of the target culture.

Pre-Visitation

--Locating native informants within the local community can become a class project. Enlist the aid of church groups, local businesses, parents, friends of parents, university student services, and civic organizations to help you identify residents of the community who might serve as resource persons in your classroom. Compile a directory for your community and update it regularly through frequent communication with established contact persons.

--Find out, through contacts, what type of honorarium, if any, should be offered. Often, native speakers will be quite willing to address your classes if you will provide transportation to and from the school.

--Try to meet with native informants before they visit your classroom so that they will know you and feel more at ease.

--Never ask a native informant to come to your class to "just tell about his country." Think how difficult it would be for you to just "talk about the U.S." Instead, have students prepare specific questions ahead of time. Give these questions to the native informant in advance so he or she will have some guidelines as to what aspects of the culture to address.

--Provide students with a detailed map of the country and allow them to study it to get the feel of the land and place names.

--Have students provide (or read) a survey of some of the vital statistics of the country (World Almanac).

During Visitation

--If you are asking the native informant to address your class in English, keep in mind the tremendous stumbling block this may present to the native whose English skills are not well-developed. Have students put the speaker at ease with some words in his own language. Encourage students, whenever possible, to ask questions in the target language. It is important that the atmosphere be supportive and patient and that students realize that everyone experiences difficulty in speaking a foreign language.

--Ask "ice-breaking" questions first: climate, food, music, sports but do not have students limit their discussion to these aspects of culture.

--Some questions are usually considered taboo with strangers: politics, for example, or any areas which carry social stigma. Questions prepared by students should be screened in advance to avoid any impropriety.

--Don't expect a formal presentation--these are not "professional speakers."

--If you have the equipment available, request permission of the speaker to videotape or simply record the interview for use in other classes at a later date.

Post-Visitation

--Express in writing your appreciation to both the native informant (in the target language) and your "contact" group or person for making this experience possible for your students.

--Have students react to the interview by writing, in English or the target language, their thoughts, any new information or any new questions which arose from the interview, or have students prepare a culture assimilator based on some new discovery about the culture.

LOCATING GLOBAL STUDIES RESOURCES IN THE LOCAL COMMUNITY

Students are usually surprised to learn that many people in their community have traveled abroad or are engaged in some form of transnational interaction.

This inventory can lead to a classroom directory of people, organizations, collections, and other resources that can be tapped for information on global issues. The following checklist is intended to help teachers and students gather the kinds of data they might want for their directory.

INVENTORY OF GLOBAL MATERIALS AND RESOURCES IN THE SCHOOL AND COMMUNITY

Use this checklist to identify possible global studies resources: (check)

______ the school library, resource room, media center, or center for materials

______ parents and community members who may have global knowledge or interests based upon traveling, living, or working abroad

______ fellow teachers and students who may have global knowledge or interests

______ local businesses that have international connections

______ local restaurants that serve international cuisine

______ local stores that sell international products (grocery stores or gift shops, for example)

______ the local library

______ the nearby museum

______ religious organizations with overseas mission or outreach activities

______ newspaper accounts of global trends and international affairs

______ local chapters of international organizations (Rotary, 4-H, Red Cross, etc.)

______ international exchange and foreign study programs

______ performing groups (dance, music, drama, athletics)

______ nearby landmarks where there has been a point of international contact

______ ethnic neighborhoods

______ multiple languages spoken locally

______ local traditions that have an international origin

______ local events that have global implications

______ the home (foreign-made products, toys)

______ television

COMMUNITY CULTURAL INVENTORY

To help you identify community resources and possible class field trip sites, have students assist in the preparation of a "cultural inventory" of your community. The following was prepared by Elizabeth Joiner, University of South Carolina, and identifies resources for French classes in the Columbia area.

French Cuisine Available at the Following Restaurants:

The Creperie	Jefferson Square	779-2855
Hudson's	1601 Richland St.	252-2262
Le Petit Chateau	4423 Devine St.	782-7231
A.J.'s	2864 Devine St.	254-0699

French Wines and Cheeses:

The Wine and Cheese Cellar (Owner: John Pierre Chambas)	1801 Taylor St.	254-8044
Groucho's Delicatessen	611 Harden St.	799-5708
Hickory Farms	Columbia Mall	788-6183
	Dutch Square	722-5705
	Richland Mall	782-6559
Asmer's Wine Cellar	601 Harden St.	799-4307

French Cooking Utensils and Cooking Supplies:

The Cook's Nook	Forest Drive	787-0847

French Magazines and Books:

Capitol Newstand	Main St.	(Elle, Marie-Claire, L'Express)
South Carolina Book Store	Main St.	
The Book Dispensary		798-4739
Walden's		788-6983
Wing Bookstore		796-9200
Cokesbury Books	(phrase books, dictionaries)	798-3220
Book Dealers Wholesale		776-7393

Travel Posters and Information:

Pal Tours	2712 Middleburg Dr.	799-7757
Ask Mr. Foster		787-1238
Am. Int. Travel		254-5687

Andrews Denver	254-5687
Andrews Travel Service	252-0992
Bankers Trust	771-2292
Forest Lake	738-9482
Rick's Travel Agency	788-0940

French Records:

Meri's Record Shop (largest selection)
Musicland
Sounds Familiar
Record Bar

Businesses:

Michelin Tire Corp.	Lexington
Fabrique Nationale	Columbia
Wheel Trueing Tool Co.	Columbia (P. O. Box 31)

Clubs and Organizations:

Alliance Francaise President: Dr. Bruce Marshall Off. 777-8180
Home 782-9478

American Association of Teachers of French (S. C. Chapter)
President: Eva George
St. Matthews H.S. 874-3071

Cultural LAP's (Available for .75 through State Dept. of Education)

1. La Cuisine Francaise
2. Aux Leviers de Commande
3. La Poesie Afrique-Antilles
4. Franglais
5. French Dating Customs
6. Noel

Radio Programs

Ici on parle francais	WLTR	8:00 a.m. Saturdays

French Films

Nickelodeon 937 Pendleton 254-3433
(Ask for monthly calendar)

Russell House, U.S.C. Union — Anyone wishing to see a film must be the guest of a USC student or faculty member. It is possible that the USC French Club might invite a high school group as their guests.

RESOURCES

GENERAL

Books and Articles

(* indicates essential reading)

Batchelder, Donald & Elizabeth Warner, eds. Beyond Experience: An Experiential Approach to Cross Cultural Education. (Brattleboro, Vermont: The Experiment in International Living),1977.

* Becker, James E. A Leader's Manual for Developing Cross-Cultural Awareness in Secondary Students Who Travel and Study Abroad in France (also available for Spain). (University of Northern Iowa: Malcolm Price Laboratory School), 1978. (Cedar Falls, Ia. 50613, $6.70).

* Benedict, Ruth. Patterns of Culture. (New York: Houghton Mifflin), 1934.

Brislin, Richard, ed. Culture Learning: Concepts, Applications and Research. (Hawaii: University of Hawaii Press), 1977.

* Bragaw, Donald H., Helene Z. Loew, and Judith S. Wooster, "Global Responsibility: The Role of the Foreign Language Teacher," in 1981 Northeast Conference Reports, Foreign Language and International Studies, Toward Cooperation and Integration. (Middlebury, VT: Northeast Conference), 1981. (May be purchased for $7.95 from: Northeast Conference, Box 623, Middlebury, VT. 05753).

Casse, Pierre. Training for the Cross-Cultural Mind. (Washington, D.C.: SIETAR), 1980.

Casteel, J. Doyle and Charles Guthrie. Teaching Ideas About Other Cultures: Africa, Latin America & Western Europe. (Gainesville, Florida: University of Florida), 1980.

Cleaveland, Alice Ann, Jeanne Craven & Maryanne Danfelser. Universals of Culture. No. 9293 Intercom Series. (New York: Global Perspectives in Education), 1979.

Disick, Renee S. Individualizing Language Instruction: Strategies and Methods (New York: Harcourt Brace Jovanovich, Inc.), 1975.

Grant, Carl A., ed. Multicultural Education: Commitments, Issues and Applications. (Washington, D.C.: ASCD), 1977.

* Hall, Edward. The Hidden Dimension and The Silent Language. (2 books)

Hanvey, Robert G. An Attainable Global Perspective. (New York: Center for Global Perspectives), 1975.

Heinlein, Robert A. Stranger in a Strange Land. (New York: G.P. Putnam's Sons), 1961.

Hibbard, Mollie and Patricia Weeler. Develop Cultural Awareness, from The How To Series. (AFT Teacher Center Resource Exchange, 11 Dupont Circle, N.W., Washington, D.C. 20036).

Kettering Foundation. Handbook for Global Education. (Dayton, Ohio: Charles F. Kettering Foundation), 1977.

* Seelye, Ned. Teaching Culture. (Skokie, Ill: National Textbook Co), 1976.

* Simon, Paul. The Tongue-Tied American. (New York: Continuum Press), 1980. (Distributed by Seabury Press).

Sitaram, K.S. and Roy T. Cogdell. Foundations of Intercultural Communication. (Columbus, Ohio: Charles E. Merrill Publishing Co.), 1976.

Strasheim, Lorraine. "Globalizing Foreign Languages," in June K. Phillips, ed., Action for the '80s: A Political, Professional and Public Program for Foreign Language Education. (Skokie, Ill: National Textbook Co), 1981.

Periodicals (For school library or individual purchase)

Americas. Published by the Secretary General of the Organization of of American States and available in Spanish, English, or Portuguese editions. Very useful for Spanish and French teachers. Covers Central and South America and West Indies. Beautiful photographs. (12-month subscription: $15; Andrea Singer, Americas, Subscription Service, P. O. Box 973, Farmingdale, N.Y. 11737).

Geo. A superb magazine similar in format to National Geographic with outstanding photography. (12-month subscription: $36; Geo, Subscription Service Center, P. O. Box 2551, Boulder, Colorado 80322, (800) 525-2839).

Foreign Language Annals. The journal of the American Council on the Teaching of Foreign Languages (ACTFL). (Membership in ACTFL, includes subscription to Annals: $25/year. ACTFL, 385 Warburton Ave., Hastings-on Hudson, New York 10706, (914) 478-2011).

National Geographic. Widely recognized as excellent source of information and photographs on countries and cultures around the world. (12-month subscription: $11; National Geographic, P. O. Box 2174, Washington, D.C. 20013).

New York Times. (Sunday edition, if purchased in S.C.: $2.50) An excellent source for the study of global/international current events.

The Smithsonian.

Smithsonian Institution, Membership Data Center, P. O. Box 2949, Boulder, Colorado, 80321 (12-month subscription: $14).

World Press Review: News and Views from the Foreign Press. Similar to Time and Newsweek in format, this magazine is composed entirely of material from the press outside the U.S. or by journalists affiliated with foreign press organizations. Material is translated with minimal copyediting as necessary. An excellent source for viewpoint comparison. (12-month subscription: $16; World Press Review, 230 Park Avenue, New York, NY 10164).

Materials Centers

1. ACTFL Materials Center
385 Warburton Avenue
Hastings-on-Hudson, N.Y. 10706 (914) 478-2011

A wide range of inexpensive classroom materials and cultural units.

2. Center for Applied Linguistics
3520 Prospect St., N.W.
Washington, D.C. (202) 298-9292

Also houses the ERIC Clearinghouse on Language and Linguistics. An invaluable resource. Request information on how the center operates and what materials are available.

3. Center for Teaching International Relations (CTIR)
University of Denver
Denver, Colorado 80208 (303) 753-2426

For example: Teaching About Diversity (Latin America): $9.95.

4. FLASCC
c/o Susan Lister
P. O. Box 3995
San Jose, CA 95150

Inexpensive Spanish/French culture units and classroom activities.

5. Global Perspectives in Education, Inc.
218 E. 18th St.
New York, NY 10003 (212) 228-2470

Request list of materials available and ask to be put on the mailing list to receive free newsletter.

6. PLS Publications
Malcolm Price Laboratory School
Cedar Falls, Iowa 50613

Excellent source for materials.

7. Society for Intercultural Education, Training and Research (SIETAR)
1414 22nd St., N.W.
Washington, D.C. 20037 (202) 862-1990

Request listing of publications (wide price range) and sample newsletter.

8. Foreign Language Consultant
State Department of Education
803 Rutledge Bldg.
Columbia, SC 29201 (803) 758-2652

Unedited S.C.-teacher prepared culture units available at 75¢ each.
Write for listing of "What's Available."

9. U.S. Committee for UNICEF
c/o Paula Hayes, National Organizations Coordinator
331 E. 38th St.
New York, N.Y. 10016 (212) 686-5522

Distributes educational materials about children from other lands. Request listing of available materials. The Information Center on Children's Cultures of UNICEF will answer questions by mail or phone on cultures and children around the world. Typical questions asked by teachers: What can you tell me about the children of country ________? Where can I get pictures of children from ____? Where can I get children's books in the ______language? Where can I find the description of children's folklore (games, songs, play, etc.) in ______country? What is the significance of _____holiday celebrated in ____?

10. WAFLT Materials Center (Wisconsin Association of Foreign Language Teachers)
c/o Mark R. Seiler, Director
University of Wisconsin
Stevens Point, WI 54481 (715) 346-3036

Publishing Companies (Request catalogues on school stationery)

Adler's Foreign Books, Inc.
162 Fifth Avenue
New York, NY 10010 (212) 691-5151

Continental Book Co.
11-03 46th Avenue
Long Island City, NY 11101
(also able to supply you with any book published in France, Spain or Germany)

Cruzada Spanish Publications
P. O. Box 650909
Miami, Florida 33165

Gessler Publishing Co.
900 Broadway
New York, NY 10003 (212) 673-3113

Heinle & Heinle Enterprises
29 Lexington Rd.
Concord, MA 01742 (617) 369-7525

The Kiosk
19223 DeHavilland Dr.
Saratoga, California 95070 (408) 255-3672
(Games and realia from Europe and Mexico)

National Textbook Co.
8259 Niles Center Rd.
Skokie, Ill. 60077 (800) 323-4900

Newbury House Publishers, Inc.
Rowley, Mass. 01969 (617) 984-2704

Wible Language Institute
24 South 8th St.
P. O. Box 870
Allentown, Pennsylvania 18105

French Book Corporation
610 Fifth Avenue
Rockefeller Center Promenade
New York, NY 10020

The Following Films Are Available from the South Carolina Audio Visual Library:

AFRICA DDC 916

Africa Calls: Its Drums and Musical Instruments	23
Anansi the Spider	10
Daily Life of the Bozo People (Mali)	15
Discovering the Music of Africa	19
Modern Africa: Sports and Entertainment	14
The Peoples of Africa	16
Rainy Season in West Africa	14
River People of Chad	20
West Africa: Tropical Lowlands	16
Africa: Living in Two Worlds	16

ALGERIA DDC 965

Algeria	28

BELGIUM DDC 949.3

Bruges, Une Ville Belgique	11

BOLIVIA DDC 984

Amazon Family	20
Bolivia	15
Miners of Bolivia	15

CANADA

Boy of Quebec	12
Canada: Unity of Division?	22

CENTRAL AMERICA

Bananas: Gold from the Tropics	9
Central America: The Crowded Highlands	19
Middle America: The Land and the People	22
Ancient New World	16

CHILE DDC 983

Chile	15
Families of the World: Chile	20

COLOMBIA DDC 986.1

Colombia	18
South America: Cartagena, A Colonial City	17
Vamos a Colombia	11

COSTA RICA DDC 972.86

Bananas: Gold from the Tropics	9

ECUADOR DDC 986.6

Ecuador	17
Over the Andes in Ecuador	18
The Unending Struggle	29

FRANCE DDC 944

A La Campagne	15
A la Plage	15
A Travers Paris	20
C'est la Vie	15
France: New Horizons	21
French Farm Family	15

HAITI DDC 972.94

Middle America; The Land and the People	22
Three Brothers in Haiti	15

MEXICO

Aztecs	11
Families: Eirning and Spending	15
The First Americans: And Their Gods	11
Hands of Maria	15
Indian Villagers in Mexico	12
Mexican Boy: Story of Pablo	21
Mexican Dances (part I and II)	14, 18
Mexico: Four Views	15
Sentinels of Silence	19

PANAMA DDC 986.2

Army Ants	22
Panama Canal: Gateway to the World	13

PERU DDC 985

The Ancient Peruvian	27
Highland Indians of Peru	18
Peru	17

AFRICA

Magic Rites: Divination by Animal Tracks
Magic Rites: Divination by Chicken Sacrifice

SOUTH AMERICA DDC 980

Alfonso: A Long Way from Home	20
South America	17
South America Today	24

SPAIN DDC 946

El Pais Vasco	17
Fiesta de San Fermin	18
Los Pastores	11
New Life for A Spanish Farmer	18
Spain: Land of Tradition and Promise	17
Spain: Three of its Faces	18
Spanish Children	15
Spanish Community Life	14
Spanish Influences in the United States	12

SWITZERLAND DDC 949.4

Switzerland: The Land and the People	11
The Valais: Bread and Wine	15
Village of Switzerland	16

VENEZUELA DDC 987

Venezuela	16
Venezuela	12

WEST INDIES DDC 972.9

Jamaica, Haiti and the Lesser Antilles	20

Pen Pals

Bureau de Correspondance Scolaire of the American Association of Teachers of French; 57 E. Armory St; Champaign, IL. 61820 (217) 333-2842. FRENCH

Foreign Correspondence Bureau; P. O. Box 443; Greenville, IL. (618) 664-2354. SPANISH, FRENCH, GERMAN, ITALIAN.

Letters Abroad, Inc.; 209 East 56 St.; New York, NY. 10022.

Once; Mary Borra, Director; Warwick Veterans Memorial High School; 2401 W. Shore Rd.; Warwick, RI. 02886. SPANISH.

Pen Pals; 40 Mount Vernon St.; Boston, MA. 02108.

Student Letter Exchange; Rt. 4; Waseca, MN. 56093.

The League of Freindship; P. O. Box 509; Mount Vernon, OH. 43050. SPANISH, FRENCH, GERMAN.

World Pen Pals; 1690 Como Ave., St. Paul, MN. 55108. SPANISH, FRENCH, GERMAN.

FRENCH SPEAKING WORLD

Books and Articles

Amin, Samir. *Le Maghreb moderne*. Paris: Editions de Minuit, 1963.

Arnoud, Jacqueline, Jean Dejeux, et.al. *Anthologie des ecrivains magrebins d'expression francaise*. Paris: Presence Africaine, 1965.

Bitter, Maurice. *Les illes merveilleuses du Pacifique*. Paris: Fernand Nathan, 1976 (history, languages, religions, social groups and cooking).

__________. *Haiti*. No. 41 in the "Petite Planete" series. Paris: Editions du Seuil, 1970.

Blanchard, Raoul. *Le Canada francais*. Paris: Presses Universitaires de France, 196

Bouthillier, Guy and Jean Reynaud. *Le choc des langues au Quebec*. Montreal: Les Presses de l'Universite du Quebec, 1972.

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Casanova, Jacques-Donat and Armour Landry. *America's French Heritage*. Joint publication of La Documentation Francaise and The Quebec Official Publisher, 1976. Also in French. Available from Continental Books.

Contes creoles illustres: textes bilingues creoles-francais. Agence de Cooperation Culturelle et Technique, 1976. Comic-book style illustrations with creole dialogue. French equivalents given. (Available from Agence de Cooperation Culturelle et Technique; 19, Avenue de Messine; F-75008; Paris, France).

Cornevin, Robert and A. Lachance. *Breve histoire des pays francophones de l'Afrique*. Centre d'Etudes des Litteratures d'expression francais: Universite de Sherbrooke, Sherbrooke, Quebec, Canada.

Courlander, Harold. *Haiti Singing*. Chapel Hill: University of North Carolina Press, 1939. Includes song lyrics.

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Dunham, Katherine. *Island Possessed*. New York: Doubleday and Co., 1969. (Voodoo in Haiti).

Fanon, Franz. *Peau Noire Masques Blancs*. (Martinique).

Guides bleus. Paris: Hachette. A volume on each country: *Maroc, Algerie, Tunisie*. Excellent cultural, historical, linguistic background.

Harris, Rodney E., N. Shapiro and M. Harris. *Palabres: Contes et Poemes de l'Afriqu noire et des Antilles*. Glenview: Scott Foresman and Co., 1973.

* Huxley, Francis. *The Invisibles: Voodoo Gods in Haiti*. New York; McGraw Hill, 1966.

* Jarvis, Gilbert. *Vivent les differences*. Holt Rinehart.

Ladu, Tora. *What Makes the French French?* Detroit: Advancement Press of America, 1974.

Lanly, A. *Le Francaise d'Afrique du Nord*. Paris: Bordas, 1970.

Laroui, Abdallah. *L'Histoire du Maghreb*. Paris: Maspero, 1970.

Laserre, Guy, et.al. *La France d'outre-mer*. Paris: Libraire Larousse, 1974. Background information on geography, economy and society of French-speaking areas under French control (D.O.M. and T.O.M.)

* Laye, Camera. *L'enfant Noir* and the English translation, *The Dark Child*. N.Y. Farrar, Straus and Giroux, 1954. Excellent novel about French colonialism in Mali. Highly readable.

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Miller, J. Dale and Maurice Cloiseau. *USA-France Culture Capsules*. Salt Lake City, Utah: Culture Contrasts Co., 1974.

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* Ogden, John. Teaching French as a Multicultural Language: The French Speaking World Outside of Europe. Washington, D.C.: Center for Applied Linguistics. Language in Education Series.

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Monmarche, Francois, ed. Antilles-Guyane, from "Les Guides Bleus" series. Paris: Hachette, 1973.

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Reboulet, Andre and Michel Tetu. Guide Culturel: Civilisations et litteratures d'expression francaise. Coedition: Hachette/Les Presses de l'Universite Laval, 1977. Available from Continental Book Co.

Rey, Jean-Noel and Georges Santoni. Quand les francais parlent. Rowley, Mass: *Newbury House*, 1975.

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Sidahome, Joseph. Stories of the Benin Empire. London: Oxford University Press. 1964.

* Senghor, Leopold. Poesie Choisie. (Senegalese)

Shapiro, Norman R. Negritude: Black Poetry from Africa and the Carribean.

Tahiti, Nouvelle-Caledonie, "Guide Bleu" series. Hachette.

Tinker, Ed. Laroeque. Gombo: The Creole Dialect of Louisiana. Worchester, Mass.

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Wolfe, Linda, et. al. La Cuisine Antillaise. Time-Life collection. New York: Time, Inc., 1972. Also in English.

* Levno, Arley W. Rencontres Culturelles. Skokie, Ill: National Textbook Co. (Cross-cultural mini-dramas).

Information Sources

French Government Tourist Office
610 Fifth Ave.
New York, NY 10020

T. Bieber- French Books
P. O. Box 208
Port Jefferson, NY 11777

Foods from France Inc.
595 Madison Ave.
New York, NY 10020

French and International Books Imports
7917 Maple Street
New Orleans, Louisiana 70118

Librarie de France, Inc.
Rockefeller Center, French Building
610 Fifth Avenue
New York, NY

French American Cultural Services and Educational Aids (FACSEA)
972 Fifth Avenue
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New York, NY 10020

Air Afrique
c/o Air France
General Agent
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New York, NY 10011

The Ontario Institute for Studies in Education
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Ministere des Affaires Culturelles du Quebec
Service du Canada francais d'outre-frontieres
Hotel du Gouvernement
Quebec, Canada

Andre Paquette Associates
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Le Centre d'Etudes Quebecoises
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Lakeport, New Hampshire 03246

Canadian Consulate General
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Boston, MA 02116

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Belgian National Tourist Office
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SWITZERLAND, 2900 Cathedral Ave. NW., 20008
TOGO, 2208 Massachusetts Ave. NW., 20008 (202/234-4212)
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Periodicals

Le francais dans le Monde. 8 issues/year. Available from Hachette,Larousse; 79 boulevard Saint-Germain, 7500 Paris. (From Continental Book Co.)

La Presse (daily)
7 ouest, rue St. Jacques
Montreal H2Y 1K9
Canada

Le Soleil (daily)
390 est, rue St. Vallier
Quebec, G1K 7J6
Canada

Louisiana Review (French culture, language in the U.S.)
c/o CODOFIL
P. O. Box 3936
Lafayette, Louisiana 70501

France-Antillies (daily)
rue Hincelin
B. P. 658
Pointe-a-Pitre
Guadeloupe, French West Indies

Le Matin (daily)
Rue Americaine
Port au Prince
Haiti

Balafon (magazine of Sub-Saharan Africa; 4 issues/year)
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92807 Puteaux
France

Bingo: Le mensuel du monde noir
11, rue de Teheran
75008 Paris
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Jeune Afrique (weekly)
51, Avenue des ternes
75017 Paris (Also available from Continental Book Co.)

Wife: Le magazine de la femme camerounaise
11, rue de Teneran
75008 Paris

Cameroon Tribune
Immeuble Agracam
B. P. 23
Yaounde, Cameroon

Fraternite-Matin
Abidjan
Cote d'Ivoire

Madagascar-Matin
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Le soleil
Dakar, Senegal

L'Union
B. P. 3849
Libreville, Gabon

Dialogue (weekly news magazine)
Boulevard du 9 avril 1938
La Kasbah
Tunis, B. P. 1933
Tunisia

L'Opinion
11, avenue Allab Ben Abdallah
Rabat
Morocco

El Moudjahid
20, rue de la Liberte
Alger
Algeria

Tunis Hebdo (weekly)
1, Passage St. Joseph
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La Depeche de Tahiti (daily newspaper)
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Information Sources

The Spanish National Tourist Office
Casa del Hidalgo
Hypolita and St. George Sts.
St. Augustine, Fla. 32084

La Libreria
248 E. 50th St.
New York, N.Y.

Vernon C. Hammond, Spanish Language
Publications Service
211 S. Main
McAllen, Tex 78501

Mexican Government Tourist Office
630 Fifth Avenue
New York, NY 10020

Jesus Gonzales Pita
1540 S.W. 14th Terrace
P. O. Box 211
Miami, Gla. 33101

Spanish Book Corporation of America
French and European Publications
Rockefeller Center Promenade
610 Fifth Avenue
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Spanish-American Services and
Educational Aids Society
Cultural Relations Office
Embassy of Spain
1629 Columbia Rd. NW
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Spanish Book Center
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Long Island City, N.Y. 11101

Cultural Units of AATSP
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Toms River, New Jersey 08753.

Hispanic Society of America
Broadway between 135th and
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Pan American Union
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Consumer Information Center
General Services Administration
(to obtain copies of "Lista de publicaciones federales en espanol para el consumidor, write: Consumidor, Dept. 639 G, Pueblo, Colorado 81009.

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New York, NY 10048

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Second Floor
New York, NY 10022

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1270 Sixth Ave
New York, NY 10009

Guatemala Tourist Bureau
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New York, NY 10017

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New York, NY 10020

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1270 Ave. of the Americas
New York, NY 10020

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630 Fifth Ave.
New York, NY 10020

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New York, NY 10019

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500 Fifth Ave.
New York, NY 10036

Venezuela Government Tourist Office
485 Madison Ave.
New York, NY 10022

Oficina de Informacion Diplomatica
O.I.D. Salvador, 3
Madrid, Espana

Direccion General de Relaciones Culturales
Ministerio de Asuntos Exteriores
Palacio de Santa Cruz
Madrid - 12
Spain

Dear Elaine,

Visiting Morocco in North Africa has been quite an experience. Life is very different here from what we're accustomed to at home, but it is nonetheless quite interesting. No one has said, "Play it again, Sam," but I've made some fascinating discoveries.

Moroccan society is definitely male-oriented which would upset women libbers. Women are not allowed to eat in the presence of men. They must wait until the men have finished the meal and then they are permitted to eat whatever is left in another room. They are permitted to talk with outside male guests in the home but not to join them in a meal. This separation is also evident in the religious attitudes. Only men may enter the mosques, pray in the streets, and receive religious training. Women must pray at home, and they receive religious training through the male members of the family.

Islam is the major religion in Morocco, and it seems to permeate every facet of Moroccan life. There are five pillars of Islam. The first is the pillar of Witness. There is no God but Allah and Mohammed is the prophet of Allah. The second pillar is the pilgrimage to Mecca which is called Hadj. Anyone who makes this pilgrimage is revered in society much like the knighting of persons in England. Those who cannot go to Mecca go to maribous or holy shrines throughout the country.

The third pillar is that of giving alms, and the fourth is prayer. The people are called to prayer five times a day. They kneel on prayer rugs facing Mecca with their heads flat to the ground. In fact this is the reason that men wear the "Shriner's fez" type of hat. If their hats had bills on them, their heads would not be able to touch the ground. Minarets are the edifices from which they are called to prayer. Originally a man performed this job, but now there is a tape recording transmitted over a loud speaker.

The fast or Ramadan is the fifth pillar. The fast lasts for one month from the time a person can distinguish the color of a string of thread in the morning until that time of night when he can no longer distinguish its color. During the fasting hour no food or drink is allowed. These are permitted only after complete darkness. Men and women are required to participate in the fast. Pregnant women are excused but they must make it up at a later date.

Another interesting fact is that Moroccans never accept responsibility for things that happen. They use the passive rather than the active voice. For instance, if a Moroccan drops a book, he never says, "I dropped the book." Instead he says, "The book dropped from me."

We use our index finger to motion someone to come to us. The Moroccan, however, uses a fanning-type motion much like a kitten pawing a [illegible].

In greeting people, Moroccans shake hands. The Moroccan then kisses his own hand to show respect for the other person. To demonstrate deep friendship, the handshake is accompanied by three alternating kisses on each cheek or by holding one's hand over his heart.

The Moroccan home looks very different from the American home. There are no chairs at all. The furniture consists of benches which line the wall. Wealthy families have elaborate pillows on these benches; in poorer families they are bare and also serve as beds. Shoes are not permitted in the home. A special room is provided for their removal. Dining tables are naturally low-to-the ground as Moroccans sit on the floor to eat.

The Moroccan uses his hands to eat meals. There are no eating utensils at all. However, they are very skilled in the way they perform this action. One popular dish is Couscous which is made from wheat. It resembles coarse grits or cream of wheat and is topped with a stew. The Moroccan rolls a portion of the couscous until it resembles a marble. With a flipping motion, he pops it right into his mouth. More correctly, there is no contact of the hand with the mouth. Hands are washed periodically at the table so this method of eating is really quite sanitary. By the way, when lamb or sheep is served, the eyes are reserved for the guest of honor!

Moving up in Moroccan society seems to be similar to that of America — money talks. In fact, there is a Moroccan saying which states, "He who has no money, his word is worthless." It's odd that sometimes the more different things are, the more they are really alike.

By the time I get home, I'm sure I'll have much more to tell you.

See you soon.

In-shah-allah,

Brenda

My dearest friend,

As I sit here in beautiful Tahiti under the softly swaying palm trees and drinking my cool piña colada, I find my thoughts being buffeted back and forth. Before I got here, I thought I knew exactly what to expect from my trip into the South Pacific. Everyone knows that the natives all run around in sarongs and spend their entire lives frolicking about in the surf. Their lives are all so simple and they have absolutely no problems to speak of. Right? Wrong! Let me tell you that Tahiti is not at all like we saw and dreamed about in that Tyrone Powers movie.

Granted, the islands are as beautiful as any paradise could be. Tropical sunsets and balmy breezes are a lot going for any place. But there's more to Tahiti than that.

First, let me set you straight on the make-up of the population of Tahiti. There are basically two types of Tahitians living on these islands in addition to the Chinese, the Europeans and the other Polynesians. To know Tahiti well, you must see both sides of the coin. The Tahitian peasant calls himself a "True Tahitian" as opposed tothe "demis". Now, this distinction has nothing to do with ethnic purity because a blending of the races started with the first ship that landed on these islands. This distinction is drawn from the behavior of the natives themselves. Those who follow the more "traditional" lifestyle, speak the original language at home and who work their crops primarily for subsistence consider themselves the true Tahitians while those who commute daily into work for daily wages and who speak and adopt French and French mannerisms are the demis. Whenever you speak of Tahiti, you must speak of these two distinct classes.

Let me tell you another way these two classes differ. The true Tahitian basically is a rural person. He lives in small groups which are basically an extended family group. In fact, it's not at all unusual to have as many as 14 people living under one roof. The primary advantage of this type family is that you can delegate the work tasks to many different people. The demis, however, have a more European attitude toward family and work. Most of *these* natives commute into the city where they work at a daily job to earn a specific wage. In fact, you often see both the husband and the wife working. Unlike the true Tahitian, when the youth leave school at 15, the demis rarely contribute to the household economy. They continue to live at home but spend *their* wages on their own amusement.

Well, friend, I'm going to let you in on the Tahitian work ideal. These people, both classes, see work as task-oriented. For them, the object is the completion of the job. Unfortunately, many people see jobs as time oriented. Not only must the job be completed, it must be completed in the least amount of time. You can easily see that this concept of a time limit would be completely foreign to these people.. As a result, the Tahitians have earned the reputation of being lazy and undependable. The very opposite is true. You've just got to see work through the Tahitian eyes and you immediately are aware that Tahitians are more than able to complete tasks and are quite willing to do so.

I want to tell you about an interesting social custom I was privileged to see. I was invited to a wedding here on the islands. This was no ordinary wedding. It was called a veiled wedding and it was really special. The unusual aspect of this wedding was that the bridal couple had not lived together prior to the ceremony. The veil means that the bride is a virgin and she is married with great celebration. Relatives come from all over the islands and the feasting, singing and dancing last for days. I was partied out. I did ask my friends here if all weddings are so exciting. I was told that in parish group weddings, the ceremony is very brief because the couple has lived together for anywhere from a few years to a few score years.

There is one more thing I want to mention before I hit the beaches. The idea of fosterage is common here on Tahiti. This has nothing to do with legal adoption. It is more of a "feeding the child" attitude. The parents and children involved in this fosterage are usually close kin.. In rural areas the age spread is child-parent and help in the household is the primary motivating factor while in the urban areas, it's more a grandchild-grandparent relationship.

Let me go now. The sunshine isn't getting any better and it beckons to me with great impatience. I will see you in September when I've soaked up three glorious months of Tahiti. Give my love to your family and you can of course spend your entire summer eating your heart out.

Love,
Betty

Cap Haïtien, Haiti
August 11, 1981

Dear Jim,

I arrived in Cap Haïtien this afternoon. We've seen so much and done so much that I haven't had an opportunity to write more than a post card until tonight. There are so many experiences that I've wanted to share with you that this letter may sound like a travel agency's promotional campaign. However, I've tried to see beyond the usual tourist spots and view a little of the life of the people. We will talk more when I return but for the moment there are a few observations that I know will interest you: the Creole language, the music, the local buses, the coumbite, and the vodoun..

I arrived expecting everyone to speak French. However, as we walked along one of the Port-au-Prince streets with vendors and boutiques, I noticed that many of the Haïtiens were speaking to each other in a language not recognizable as textbook French. When we returned to the hotel, we asked the receptionaist about this and were told that the majority of the people speak Creole. She explained that Creole has its origin in the efforts of the African slaves to communicate with the French plantation owners during the seventeenth and eighteenth centuries. The vocabulary and the sound structure of the Creole and the French are the same or similar but the Creole has a different grammatical structure. While French is the official language, Creole is used in all but public or formal circumstances. Today Creole is even used in the early schooling.

Also in the streets of Port-au-Prince , I began to realize the important role of music in the lives of the Haitiens. Many of the street vendors chant their wares, probably to attract the tourists, We also saw a street band the day we arrived. As we traveled across the island from Port-au-Prince to Cap Haitien we noticed that the field workers were also accompanied by music. I'm not especially knowledgeable about musical instruments but I noticed drums and a unique wind instrument. Our tour guide said that these native instruments are called *les vaccines*. They are made from hollow bamboo and produce a low-pitched sound. He also explained that in the fields and in the road work a person called *un catalier* beats the time and sings while the others work.

Because I'm accustomed to our local buses carrying advertisements for all types of businesses, I was interested in the paintings and expressions on the buses in Port-au-Prince. One bus had a painting of an open Bible while another had a religious painting with the expression "Homage: à Notre-Dame." Again our tour guide was our source of information. He told us that buses, called *tap-tap*, are often named after saints and usually have illustrations that are religious in nature.

I've already described a little of the importance of music to the workers, especially in the field. As we traveled inland through the hill country on our way to Cap Haitien, we witnessed some of this work in progress. In this area, the people own and cultivate their own small farms. As we passed by we noticed large groups of people working together and were interested in finding out if these were large families or hired helpers. Our tour guide explained the system of *coumbite* which is reminiscent of "barn raisings" in our history. The word *coumbite* refers to an arrangement in which fellow members help each other to clear or till a field. The work is accompanied by music. The host provides the meals. The men, and sometimes women, work in groups of six or seven. If there are several groups they may even compete. When the work of one member is finished, they move on to the land of another.

While the music, the Creole, and thecoumbite are all easy to observe and to ask about, the vodoun, or as we usuilly say voodoo, is not so easy to observe as an outsider. Our tour guide gave us a very superficial description that I'm sure is designed to satisfy and to reassure the tourist. The vodoun is not only a religion but a body of beliefs and practices. It is a combination of African and Christian beliefs composed of complex rituals of songs, dances, and drawings. Each loa, or deity, has characteristics of his own. Each has special responsibilities in the field, on the highway, on the sea. Crop failures, floods, or the invasion of pests are not interpreted as natural phenomena, but rather as the result of the anger of neglected spirits or the envy of a neighbor. I plan to read moreof Katherine Dunham's Island Possessed when I return home. I'm interested in a better understanding of the significance of the vodoun to the Haitiens.

As you can tell from my rambling observations, I've been very interested in the people and their customs. I hope that I can do some reading when I return to fill in background details of the history of the island so that I can better understand some of the special traditions and customs.

See you next week, Oneida